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A-CATHOLIC-REVIEW-OF-THE-WEEK

APRIL 14, 1917

PRICE 10 CENTS

The Church and Heretical Worship

J. Harding Fisher

American Aid to Mexican Theft

Eber Cole Byam

On "Going to Rome"

Floyd Keeler

A League to Enforce Peace

Charles G. Fenwick

A Modern "Grand Seigneur"

B. de Courson

TWO SECTIONS

SECTION ONE

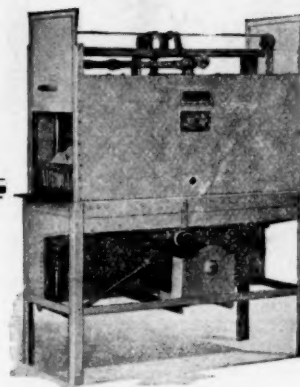
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Who's Who

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The Catholic Mind

Issue for April 8, 1917

Governor Catts' Delusions The Catholic Church and Billy Sunday

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XVII. No. 1 }
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APRIL 14, 1917

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Chronicle

The War.—During the week the British and French have made notable advances on the Western front. North and south of Arras the British have pushed forward,

Bulletin, April 2, leaving the city in a pocket. They
p.m.-April 9, a.m. have also taken Ronssloy and Lambire and arrived less than four miles from Le Catelet. Both north and west of St. Quentin they have made good progress, having pushed back the German line in both places, taking Savy, Epehy, Peizièrre and Vendelles. They are now only two miles west of the city. South of St. Quentin the French have stormed a number of places, including Moy, so that St. Quentin is now menaced from three sides and according to expectations will be evacuated within a short time. Northeast of Soissons the French have advanced a short distance in the direction of Laon. In Russia the Germans have crossed the Stochod and inflicted severe local losses on the Russians northeast of Kovel.

The Turks are still in retreat before both Russians and British. They have been driven completely from Persia by the former, have crossed the Median Mountains, abandoned Kasr-i-Shirin and Knanikin and have retreated more than seventy-five miles in nineteen days. In Mesopotamia they have been unable to check the advance of the British, and have retired a considerable distance up the Tigris. At the same time they have been moving in a north-easterly direction along the Diala River, and after evacuating Deli Abbas, reached the vicinity of Knanikin. Here the British effected a juncture with Russian forces, turned in a northerly direction, took Dekka, crossed the Diala, and are now pursuing the Turks in the direction of Kifri. During the week the Germans sunk without warning two American steamships, the Aztec and the Missourian.

In answer to the President's summons, Congress convened on April 2. After the opening prayer, which in each house struck the key-note of the extra session, namely, the need of Divine guidance in the momentous crisis of the country and a plea for patriotism, the President's proclamation, calling the extraordinary session to consult on grave matters, was read. The House proceeded to reelect Mr. Champ Clark as Speaker

by a vote of 217 to 205. The organization of the House having been completed, the President was informed that Congress was ready to receive his communication. The same evening he entered the hall of the Representatives and read his address. Not only were the Representatives and Senators present, but the Justices of the Supreme Court and the Diplomatic Corps. The President asked Congress to declare that a state of war exists between the United States and Germany, and also to take immediate steps to defend the country.

After summarizing the negotiations between the two countries concerning Germany's submarine operations, the latter's promise to observe the rules of international law and her subsequent repudiation of it, and the active fulfilment, characterized by "reckless lack of compassion or of principle," of her new policy which went into effect on February 1, a policy that could not be carried out "without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world," the President said:

The present German warfare against commerce is a warfare against mankind. It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it.

He then went on to say that armed neutrality, which he had thought might suffice, had proved impracticable. The methods pursued by the commanders of undersea craft made it necessary to endeavor to destroy the submarines, which in effect were pirates, before they made known their intentions. Germany on the other hand had denied the right to neutrals to use arms at all in the proscribed area of the sea, and had intimated that the armed guards placed on board merchantmen would be regarded as beyond the pale of the law and subject to be dealt with like pirates. Armed neutrality under such conditions, the President declared, was certain to draw the United States into the war without either the rights or the effectiveness of belligerents.

There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs; they reach out to the very roots of human life.

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the Government and people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war.

The President said that he would soon take occasion to suggest practical measures for the accomplishment of the objects he had enumerated, but he outlined their general character as embracing (1) the utmost practicable cooperation in counsel and action with the Governments already at war with Germany and the extension to those Governments of the most liberal financial credits; (2) the organization and mobilization of all the material resources of the United States; (3) the immediate full equipment of the navy; (4) the immediate addition to the armed forces of the country already provided for by law in case of war, of at least 500,000 men, to be chosen upon the principle of universal liability to service; (5) the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training; and (6) the granting of adequate credits to the Government.

Mr. Wilson then proceeded to define the motives that were actuating the people of the United States in entering the struggle. He drew a sharp distinction between

Motives for Our Action

the German people and "the selfish and autocratic power" of the German Government. "We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their Government acted in entering this war. It was not with their previous knowledge and approval." The foe against whom the United States is taking arms was the "little groups of ambitious men," who had stooped to the use of spies and intrigue among unsuspecting communities and even in the offices of our Government, "always lying in wait to accomplish we know not what purpose," and constituted the "Prussian autocracy."

The triumph of the Russian people over the Russian autocracy, the President said, had added another fit partner in the league of peace to the forces for freedom in the world, for justice and for peace. "The Prussian autocracy was not and could never be our friend."

We are now about to accept the gage of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its

power. We are glad, now that we see the facts with no veil of false pretence about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included; for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the trusted foundations of political liberty.

We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of the nation can make them.

Taking up the question of the Austro-Hungarian Government, Mr. Wilson said that although that Government's endorsement of the German submarine program had prevented the United States from receiving Count Tarnowski as Ambassador, nevertheless, as Austro-Hungary had not actually engaged in warfare on American citizens, the discussion of the relations between the two countries could be postponed.

The President asserted that we were entering the war "only where we are clearly forced into it, because there are no other means of defending our rights." He insisted again on the sincerity of our friendship for the German people and the earnestness of our desire to reestablish with them at an early date friendly relations, and declared that the American people would prove that friendship by our daily attitude towards the millions of men and women of German birth who live amongst us and share our life. In conclusion he said:

It is a distressing and oppressive duty, gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

The President's words were received with enthusiastic and unparalleled applause, and Congress at once set at work to carry out his wishes.

Immediately after the President's address both Houses of Congress reconvened. An identic resolution was introduced, in the Upper House by Senator Martin and in the Lower House by Mr. Flood. The resolution was then referred to the Foreign Relations Committees. Delay was occasioned in the House because the Foreign

Congress Declares War

Relations Committee of that body had not been organized; but in the Senate the resolution was reported favorably the next day, with a single dissenting voice, in the following slightly amended form:

Whereas the Imperial German Government has committed repeated acts of war against the Government and the people of the United States of America; therefore be it

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, that the state of war between the United States and the Imperial German Government, which has thus been thrust upon the United States, is hereby formally declared; and that the President be, and he is hereby, authorized and directed to employ the entire naval and military forces of the United States and the resources of the Government to carry on war against the Imperial German Government; and to bring the conflict to a successful termination all of the resources of the country are hereby pledged by the Congress of the United States.

Senator La Follette insisted that consideration of the resolution should be postponed according to established rule until the next day. As a consequence the Senate adjourned until the following morning, April 4, when the debate was opened with the understanding that it should continue uninterruptedly until the vote was taken. After thirteen hours of discussion the resolution was finally passed by a vote of 82 to 6. Eight senators were absent, but it is stated that they were all in favor of the measure and would have voted for it had they been able to attend the session.

On April 4 the House Committee on Foreign Relations, after a vote of 17 to 2, reported favorably on the resolution in the form passed by the Senate. The following day the measure came up for discussion; and although the pacifists showed unexpected strength during the debate, which lasted continuously for seventeen hours, in which the greatest freedom for the expression of opinion was allowed, the resolution was finally passed by a vote of 373 to 50. It was then signed by Vice-President Marshall and Speaker Clark. Last of all the President affixed his signature, and on April 6 the United States was officially at war with Germany.

After signing the resolution, President Wilson issued a proclamation, declaring the existence of war, and calling on all citizens of the United States to support the Government. In the same document

The President's Proclamation

were included a list of regulations to be observed in dealing with all males over fourteen years of age who are termed alien enemies under the Revised Statutes of the United States. Towards those alien enemies who observe the laws of the land "the citizens of the United States are enjoined to observe the peace and to treat them with all such friendliness as may be compatible with loyalty and allegiance to the United States." Other alien enemies are to be dealt with in accordance with the interests of the country. The more important parts of the proclamation are as follows:

I, Woodrow Wilson, President of the United States of America, do hereby proclaim to all whom it may concern that a state

of war exists between the United States and the Imperial German Government; and I do specifically direct all officers, civil or military, of the United States that they exercise vigilance and zeal in the discharge of the duties incident to such a state of war; and I do, moreover, earnestly appeal to all American citizens that they, in loyal devotion to their country, dedicated from its foundation to the principles of liberty and justice, uphold the laws of the land and give undivided and willing support to those measures which may be adopted by the constitutional authorities in prosecuting the war to a successful issue and in obtaining a secure and just peace. . . .

An alien enemy whom there may be reasonable cause to believe to be aiding or about to aid the enemy, or who may be at large to the danger of the public peace or safety, or who violates or attempts to violate, or of whom there is reasonable ground to believe that he is about to violate, any regulation duly promulgated by the President, or any criminal law of the United States, or of the States or Territories thereof, will be subject to summary arrest by the United States marshal, or his deputy, or such other officer as the President shall designate, and to confinement in such penitentiary, prison, jail, military camp, or other place of detention as may be directed by the President.

Simultaneously with the publication of the proclamation a call for mobilization was flashed to every warship and naval station of the United States. Ninety-one German vessels were seized, aggregating about 600,000 tons. One German auxiliary cruiser, the *Cormoran*, was sunk by her crew in the harbor of Apra, Island of Guam, before the United States authorities could take possession. A number of suspected aliens have been arrested. Authorization has been given to take over all wireless stations in the United States. Preparations have been already made for conserving the food supplies of the nation, and the various departments of the Government are engaged in formulating measures for the active prosecution of the war.

The action of the United States has been followed by similar action on the part of Cuba. On April 6, President Mario G. Menocal addressed a message to the Cuban Congress, in which after reviewing the submarine question and the disregard of the Cuban protest against the program of undersea warfare announced on February 1 by the German Government, he said:

Other Governments' Attitude

In the full consciousness that I am fulfilling one of my most sacred duties, . . . I appeal to the honorable Congress . . . to resolve, as a result of these unjustifiable and repeated acts of aggression by submarines, notwithstanding the protests of neutral Governments, among them Cuba, that there has been created and exists a state of war between the Republic of Cuba and the Imperial German Government; to adopt all measures necessary, which I reserve to myself the right to recommend at the proper moment, for the maintenance of our rights; to defend our territory, to provide for our security and to cooperate decidedly to these ends with the United States Government, lending it what assistance may be in our power for the defense of the liberty of the seas, of the rights of neutrals and of international justice.

In answer to the President's call, each house appointed five members to form a joint committee to frame a resolution embodying the President's suggestions, so war measures were formulated and unanimously passed by

both Houses of Congress on April 7, and the four German ships in Cuban ports were immediately seized and their officers and crews interned.

It is reported that the Governments of Guatemala, Honduras, Hayti and Nicaragua will probably take like action within the next few days. The President of Panama has issued a proclamation committing that Republic unreservedly to the assistance of the United States in defending the Panama Canal. He has also canceled the exequaturs of the German consuls in Panama. Brazil is very much exercised over the sinking without warning of the Brazilian steamship Parana. The Government has requisitioned the entire fleet of the *Compania Comercio y Navigacion*, and all docks and appurtenances; and a declaration of war against Germany is said by the Central News to be a question of only a few days.

Costa Rica.—Frederico A. Tinoco, who assumed the provisional Presidency of Costa Rica on January 28, after the bloodless revolution which overthrew the Government of Alfred Gonzales, has been elected President of the Republic. He received more than 50,000 votes or seventy per cent of the qualified suffrage, the largest vote cast in the history of the country. Rafael Iglesias, a former President of Costa Rica, received a few votes. A new Congress was also elected and has been summoned to meet on April 11. The elections were peaceful and without show of military force. The new President was Minister of War under the President whom he overthrew in January. In accordance with the general policy announced some time ago, the Provisional Government set up by Señor Tinoco after the overthrow of President Gonzales, was not recognized by the United States. The more regularly constituted Government now set up in Costa Rica and which, as far as appearances at least are concerned, seems to have the adhesion of the majority of the citizens, may secure for Señor Tinoco and his Government the recognition which so far has been withheld.

Germany.—One of the most remarkable events of the week, but one not altogether unexpected either in this country or elsewhere, has been the movement in Germany towards the democratization of the Empire. According to the *Evening Mail*, which bases its information on a report received by wireless from Berlin, the Reichstag has passed a resolution for the appointment of a committee to revise the Constitution of the German Empire. The measure was carried by a vote of 277 to 33, in spite of the earnest plea made by Chancellor von Bethmann-Hollweg that action on the matter be delayed until after the war. The leader of the movement is Prince Schoenich-Carolath, who is said to have the united support of National-Liberals and Socialists. Catholics apparently are divided. The report declares:

*Tinoco Elected
President*

*Democratization of
Germany*

The efforts of those behind the movement are directed toward taking power from arbitrary hands and placing it in the hands of the people represented in the Reichstag, and the crisis has been precipitated by two things, the prospective declaration by the United States of a "state of war" and the Russian revolution. The Kaiser at present has the sole war-making power, and it is proposed to take this power from him and vest it in the Reichstag, as it is vested in the Congress of the United States.

The revision of the Constitution contemplates sweeping changes in the electoral system. In the course of the debate in the Reichstag

The demand was made not only for the abolition of the three-class system of voting in Prussia but also for a change in Prussia's disproportionate representation in the Bundesrath of the Empire, which corresponds roughly to the Senate in the United States. On account of the reactionary election laws of Prussia that kingdom has seventeen out of the fifty-eight votes in the upper chamber of the German Parliament.

The report published by the *Evening Mail* is confirmed by a dispatch from the *Times* correspondent at the Hague, who states that there are clear signs of the influence which events in Russia and the United States are having on the German people, and that there is a good deal of open discussion concerning the necessity of "democratizing the whole German system." One example of the growing disaffection with the feudal aristocracy may be cited from the *Frankfurter-Zeitung* which says: "We are surrounded by democracies, and must make democratic our own State institutions or be left out of the running." *Vorwaerts* declares:

The German nation is fighting for the defense of its house and hearth and not for antiquated conditions whose reform has long been promised and which must disappear immediately to counteract the tempest of the world's public opinion based on the belief that Germany is a tyrant and despotic conqueror and that her enemies are the harbingers of liberty.

How serious the movement has become, may be judged from the words which the German Emperor has addressed in an official order to the Imperial Chancellor, in which the latter is directed "to assist in obtaining the fulfilment of the demands of this hour by right means and at the right time, and in this spirit shape our political life in order to make room for the free and joyful co-operation of all the members of our people." The Emperor says:

While holding a just balance between the people and the monarchy to serve the welfare of the whole, I am resolved to begin building up our internal political, economic, and social life as soon as the war situation permits. While millions of our fellow-countrymen are in the field, the conflict of opinions behind the front, which is unavoidable in such a far-reaching change of Constitution, must be postponed in the highest interests of the Fatherland until the time of the home-coming of our warriors and when they themselves are able to join in the counsel and the voting on the progress of the new order.

A report from Copenhagen, dated April 7, states that "the proposal for constitutional reforms will be taken up immediately after the Easter recess of the Reichstag. The election of members of the committee on reforms is on the program for the first sitting on April 24."

The Catholic Church and Heretical Worship

J. HARDING FISHER, S.J.

IT is a commonplace with Catholics that they may not participate in false forms of worship. Many a timid maiden has gone into the arena to be devoured by wild beasts rather than offer incense to pagan gods. Millions of Christians have died violent deaths rather than deny even by an external ceremony their faith in Christ. Countless men, learned and ignorant, prominent and obscure, have sacrificed ambition, preferment, wealth, family and even life itself rather than swerve by a hair's breadth from their duty of professing their full belief in all the things Christ commanded His Apostles to teach. They have been considered fools, but they were glad to share in the folly of the Cross; they have been stigmatized as bigots, but their firmness has simply been loyal obedience to the command of Christ. So ingrained in the Catholic character is the conviction that the Faith is the most precious of Divine gifts, to be maintained in its fulness and purity at any cost, that even our children know that they must not participate in heretical worship. The Church, however, has not failed to emphasize this conviction by legislative enactments.

In view of certain discussions, which are rife at present, it may be well to cite one of the many ecclesiastical laws which have to do with this subject. The Sacred Congregation of the Holy Office issued a decree on May 10, 1770, a quite recent decree, it is true, as far as the life of the Church goes, but one that had in mind modern conditions, and is in force today as it has been uninterruptedly for the past 147 years. The important part of the text is as follows: "His Holiness has decreed that as a general rule it is illicit for Catholics to be present at the sermons, baptisms and marriages of heretics and schismatics." This is a simple statement of fact. For correct interpretation, it must be borne in mind that the expression, "as a general rule," is not to be understood as implying that Catholics may, now and then take part in heretical worship, provided they do not make a practice of so doing. The words rather lay down a rule of general application, which may not be infringed except in those circumstances where it is clear that there is no intention on the part of the Catholic of participating in non-Catholic services, but merely of performing a social, civil, professional or domestic duty.

A few examples will illustrate this. For instance, a relative or a friend of a bride or groom might be permitted by a confessor to be present at a marriage celebrated in a Protestant church by a Protestant minister; a public official might attend the Protestant obsequies of a public official; a reporter might accept an assign-

ment from his city editor to take down the text of an important Protestant sermon or to collect data concerning an important social function in a Protestant church; a maid might accompany the children over whom she has charge to a non-Catholic Sunday school, if commanded to do so by her mistress; prisoners, soldiers, and sailors might attend public prayers conducted by a Protestant chaplain in a prison, a barracks or on a warship. In all these cases attendance at non-Catholic services may, under certain circumstances, be considered merely material and not formal, and be understood as such by Catholics and others. It is to be noted, however, that in these cases the Catholic may not take part in the prayers, hymns and other ceremonies of a religious nature, but must act as a mere spectator, observant of the demands of courtesy but not joining in the worship. The discipline of the Church in this matter is very old, for as far back as the time of Tertullian, in the third century, we find explicit directions for the conduct of Catholics, who for one reason or another found it necessary to be present at pagan religious functions.

This material presence is permitted only for grave reasons; the decision, moreover, as to whether the reasons are grave enough to warrant attendance is not a matter of individual judgment, but belongs to ecclesiastical authorities, who should be consulted, except in those well-defined cases which have been interpreted by a recognized custom or by a previous decision of competent authority. Thus, for instance, the Congregation of the Holy Office decided, April 26, 1894, that students in certain provinces of Russia were not to be permitted to attend services conducted by non-Catholics in the public gymnasias, even though such attendance was required but a few times a year.

The attitude of the Church in this matter finds an apt illustration in her legislation with regard to marriage. Catholics who are fairly well instructed in their duties and non-Catholics who have an intelligent knowledge of the discipline of the Church, are acquainted with the fact that a Catholic who attempts to contract matrimony before a Protestant minister, incurs excommunication. By the very force of his act and without explicit condemnation that Catholic is cut off from union with the Church and is deprived of the right of participating in her spiritual advantages. In particular he is barred from receiving the Sacraments, until by the Ordinary, or one delegated with authority by the latter, he has been absolved from censure.

Why does the Church adopt this attitude of severity? If a Catholic attempts to contract marriage before a

civil official, a city clerk for instance or a justice of the peace, he commits sin but he is not excommunicated. Why the added strictures on attempts to contract marriage before a Protestant minister? The reason for the discrimination is simply this: When the civil official officiates there is no religious ceremony; as a consequence the disobedience of the Catholic participant does not in any sense imply a rejection of the Faith. On the other hand, when the Protestant minister officiates there is participation in a religious ceremony of a non-Catholic sect, an act, which, if it is not apostasy, is taken to be an external denial of the truth. Hence the one guilty of it is suspected of heresy and is treated accordingly. Nor does a man escape censure, because he interiorly withholds approbation of the religion in whose rite he participates. The Church judges him by his external act, and passes judgment according to its outward semblance.

With Protestants in general and with Protestant ministers in particular, we may fraternize as friends. We may entertain genuine admiration for their culture. We may sympathize with the nobility of their aims, but we know them to be in error, teaching, unwittingly but

none the less really, only a fragmentary version of Christ's doctrine. We cannot be tolerant of error. The evidence of the known truth puts us under stern compulsion. In spite of our desire that there may be one fold under one shepherd, we cannot compromise. As we cannot contribute to the building of Protestant churches, so we cannot set our approval on Protestant propaganda, for in both cases we should be cooperating with error and pulling down Christ's work. It is not easy to say to the invitations of our non-Catholic friends, the classic *Non possumus*, but we must say it, however hard it is. The sacrifices Catholics made under Nero and Elizabeth, the sacrifices made by them in France at the time of the Associations Law, have their counterpart in the life, to compare small things with great, of every Catholic. When there is question of our loyalty to Christ there must be no half-measures. He who is not with Him, is against Him. Non-Catholics may not understand our attitude, but at least they must do us the justice to acknowledge that we have the courage of our convictions. For those who would curry human favor at the expense of principle no one can have anything but contempt.

American Aid to Mexican Theft

EBER COLE BYAM

THE American public has been so thoroughly saturated with socialistic twaddle for the past two decades that any radical rant can make himself understood by a few curt phrases.

The First Chief in charge of the executive power of the Mexican nation issues a few odd billion pesetas in paper money, the unfortunate possessor of it finds it of no value. Carranza darkly hints that "powerful interests" are in a conspiracy to depreciate the worth of his plentiful currency, and his meaning is perfectly clear. If the First Chief's bandit-labor-union officials make impossible the operation of all industries, he gravely explains that "powerful interests" are mysteriously responsible; and again he is understood. If his inspired efforts to lead the Mexican masses into the dark ways of Socialism meet with indifferent success, he finds quick comprehension, both in the United States and Mexico, when he complains of "powerful interests."

Therefore, when Alvarado and his criminal crew find the nefarious operations of their hemp monopoly assailed, they cry out against "powerful interests," and they, too, find quick and sympathetic understanding. Having driven the clergy from the country; having turned the churches into warehouses and I. W. W. meeting-places; having outlawed religion and established an atheistic tyranny in Yucatan, Alvarado has found that, in spite of his efforts

to smother the truth, some of his villainies have become known in the United States. The great "graft" on the hemp monopoly is one of these, and the attacks upon it in the United States have compelled him and his agents to spend large sums in a propaganda of misrepresentation through the medium of special articles written by numerous American magazine and newspaper writers whose socialistic sympathies make their task one in peculiar accord with their preconceived opinions and prejudices.

The Mexican revolutionists realized from the first that it was absolutely necessary to secure American sympathy for their enterprise, otherwise they could not succeed. To that end they began in the American press a campaign of propaganda which is without equal for extent and falsity. In this campaign they were mightily assisted both by the socialistic sympathies of American newspaper writers and by the unquenchable thirst of the newspaper-educated American people for the spectacular, in place of the truthful.

As a further contribution to this accumulation of misrepresentation there was recently published a full-page advertisement in a certain New York paper whose columns have been strangely open to anti-Catholic and pro-bandit Mexican propaganda and hermetically sealed to the truth. Behind this advertisement stands the vicious hemp monopoly, and behind the hemp monopoly

the bloody Alvarado and his buccaneers who are inflicting hardship on the American farmer, by the aid of Americans.

However bloodthirsty he may be, Alvarado is to be congratulated upon having secured control of the tightest real monopoly in existence. Sisal hemp, or henequen, is the one fiber that is best adapted to the making of binder twine and the machinery in which it is used has been designed with special reference to it. Therefore, other fibers are not to be considered, and, moreover, are much more expensive to produce. The writer of the advertisement compares the price of the sisal, manila hemp and cotton yarn, in the effort to prove that sisal is low in price. He should have quoted silk prices and thus made a comparison much more to his advantage.

This hemp monopoly became, some time since, the subject of a Congressional investigation and the socialistic sympathies of the Congressmen concerned were shown by their frantic efforts to shift the investigation from Alvarado to the manufacturers of binding twine in the United States. Their discoveries in this line were altogether disappointing, and they hastened to smother the investigation with a swarm of witnesses whose testimony referred to everything and anything but hemp. Alvarado sent a crowd of planters from Yucatan and these unfortunates were under the grim necessity of giving the perjured testimony for which their families and their properties were being held as hostages. The whole affair resulted in a farce, which had been the intention from the beginning, and Alvarado continued his tyranny and the propagandists their lies as before.

As long as the sisal planter was free to market his crop the price varied according to the market conditions. That it could be produced at a cost of about one and one-quarter cents per pound, or two and a half *centavos*, and that an acre will produce at least one thousand pounds in a year, were additional factors controlling the planter in his willingness to sell his crop.

When the Yucatan planters organized their association for the marketing of their hemp, Mexico had heard little of Carranza and, fortunately, less of Alvarado. Yucatan had passed through the flurry of the Madero revolution, had recovered its grip on the decencies of life and looked hopefully into the future. The average price of sisal during this period was about six cents a pound and the planters were satisfied and prosperous. Then came the American occupation of Vera Cruz and the coincident destruction of all law and order in Mexico with Carranza enthroned upon the ruins. Following that, Carranza at once sent Alvarado to overthrow the Government in Yucatan.

Alvarado is a product of the lawless North, and an ardent I. W. W. Socialist of the most violent sort. His advent into Yucatan was marked by wholesale confiscation of property, robbery and outrage. His vile subordinates, of like origin with himself, committed loathsome crimes, unspeakable and without number, and no oppor-

tunity was overlooked to persecute the unhappy people whose accumulations by thrift and industry, and whose steadfast adherence to their religion, marked them as certain victims of robbery, murder and outrage. In these ruins of his making, Alvarado found the planters' organization for marketing hemp and some imp suggested to him the possibility of its use.

The control of the railroads in Yucatan gives Alvarado command of the entire hemp crop. If the planter "disobeys" the tyrannous decrees of Alvarado, he is "eliminated," and as the planters have a peculiar regard for their lives, their families and their property, they simply do as Alvarado orders. The association for marketing the hemp thus becomes impersonated in Alvarado with some planter figureheads as "directors."

The advertisement under stricture declared: "After deducting the expenses of operation, Federal and State taxes, cost of transportation and warehouse charges, the remainder of the proceeds of sale is divided among the farmers at the end of each commercial year."

"The remainder!" So far Alvarado has done his best to prevent any such contingency as a remainder and when he learns that some money has found its way into a planter's pocket, a little "direct action" solves the problem. The occasional hanging of a planter is a powerful stimulus to this end.

He boasts that his laborers work only eight hours a day and but *five* days a week. What a paradise for I. W. W. Socialist labor unions Yucatan is destined to become, for eventually the laborers will not have to work at all and doubtless the hated "powerful interests" will be compelled to support them. However, the joke is that these laborers never *did* work more than eight hours a day, usually about six, and five days a week were about their limit. *Their earnings on that basis were all that they cared for.*

We are told too in big letters that: "Peonage has been abolished, and the field laborer is now a free man and must be paid living wages. Instead of working for a pittance, as they did prior to the present revolutionary reforms, the laborers receive from \$1.50 to \$3.00 (American gold) per day."

The truth is that "peonage," in the sense intended, was practically unknown in Yucatan. The "\$1.50 to \$3.00 (American gold) per day" may be the *rate*, but if the laborer really receives this rate, he quits work when he has earned the *amount* received before the revolution. *It is a well-known fact that, in the event of an increase in wages, the Mexican quits work for the day as soon as he has earned the wage he had been accustomed to receive.*

That "the cost of production of sisal hemp in Yucatan has more than doubled in the past eighteen months," is quite within the bounds of possibility, but that it is due to the "admirable *social* reforms inaugurated by Governor Alvarado's administration," none but the gullible will believe. Rather it has doubled because of the demoraliza-

tion of all government and industry in Yucatan through Alvarado's murderous and wholly vicious Socialism. If the cost of production has doubled it must now be two and a half cents per pound instead of one and one-quarter. An amusing element of the Congressional investigation was that Alvarado's "witnesses" testified that the cost of production was greater than the amount they had been receiving for their hemp for a long period of years. But the writer of this high-priced advertisement in the New York paper proves too much. He says: "In 1916 Yucatan received approximately \$40,000,000 for her entire crop of sisal fiber. Every cent of that sum, with the exception of approximately \$1,000,000, remained in the United States."

This statement is doubtless true and it means that for the approximately 400,000,000 pounds of hemp produced in 1916, Alvarado allowed the planters one-quarter of a cent per pound! To have paid the wages claimed, of \$1.50 to \$3.00 American gold per day, the labor cost would have been some two cents per pound, or eight times the sum allowed the planters. *As the laborers must be paid in cash, otherwise they are "peons," there should have been sent to Yucatan not \$1,000,000 but \$8,000,000 for labor charges alone.*

Besides being a defense of Socialism and Alvarado the New York daily attempts to justify the arbitrary increase of the price of sisal, on the ground that the American farmers have received more for their wheat, and, therefore, should be compelled to divide with the hemp planters. If the hemp planters stood the ghost of a chance of ever receiving this increase, the American people might very well remain content. It is not the amount of increased price that is at issue; it is that this increase is wholly a "squeeze" absorbed by Alvarado and the crew that make up his court. These have appropriated not only the increase but much more, as their own figures show. The planters and laborers have been compelled to accept as compensation a paper currency whose value is hardly that of the cost of printing it.

The middleman, about whose elimination they so glibly prattle, received a fraction of a cent a pound for his services. In his place stands the hemp monopoly which, in place of the middleman's fraction of a cent a pound, now exacts a tribute of some sixteen cents per pound; a contemplated barefaced steal, in 1917, from the hemp planters and the American farmers, of some \$60,000,000. *Here we have the source of that flood of Mexican Socialist propaganda with which the American reading-public is being deluged.* The facts are that Alvarado and his socialistic American aids, who are really his brains, have appropriated for themselves the \$39,000,000, less the sums paid for this propaganda, and the amount due First Chief Carranza. This graft will be found deposited to their discredit in American banks.

In all this we see a conclusive example of applied Socialism. With the destruction of all protection to life and property, following the American occupation of

Vera Cruz, we find the I. W. W. Socialist-labor-union officials in possession of the machinery of government in Mexico, where the robberies are limited only by the property possessions of their victims. The Mexican revolution has been and still is a wild nightmare of vile lust, murder and robbery. It has outlawed religion and made crime a virtue. Because the Church stands as the one great bulwark against the destruction of all morals by Socialism, it has been made the special object of attack. *That is why the clergy have been driven from Mexico and the churches closed to the Faithful.*

On "Going to Rome"

FLOYD KEELER

SOMETHING has evidently happened to disturb the editorial calm of the *Living Church*, the High-Church organ of the Protestant Episcopal Church, and it has brought forth a "leader" under the above title. The editor tries to make light of the "Romeward" tendency of so many of his brethren by formulating a "law of average" which he claims to have discovered. This law requires that the number of the clergy of the Protestant Episcopal Church "who go each year to Rome shall be two." The writer used to accept this oft-repeated "law" as an undisputed fact, but since his own "secession" he has been inclined to think that it is not so unchallengeable as the editor of the *Living Church* assumes. The editor frankly admits that nearly ten years ago this law of average received a hard jolt, when almost two-score ministers embraced Catholicism. Humorously enough, however, he does not appreciate the fact that, if his law were true, none at all would have been received all the years since. But as a matter of fact, at least two have come into the Church every year. In the year 1916, instead of two, there were five of whom the writer is certain, not including two others whose rumored reception he has been unable to verify up to the present time. Can it be possible that this editorial is an acknowledgment that pretty soon the "average" will have to be raised and that the editor wishes to say a last word while he decently can, thus encouraging others who are "on the fence" to hold back? It really seems that way.

But while he tries not to complain over the fact that some "go to Rome" he does try to belittle their motives. This he does first of all by making some unfavorable comparisons between Cardinal Newman and some others. He says: "The example of John Henry Newman who retired from his Anglican charge and spent several years in quiet retirement and study before taking the momentous step, is not often followed today: but then, not many men of John Henry Newman's caliber take that step nowadays." No, nor do many men of John Henry Newman, caliber remain behind either, for they are scarce in Anglicanism nowadays. The editor forgets too, that because Cardinal Newman took those years to work out

the problem so thoroughly, we, his followers, do not have to spend our time blazing a trail, but can follow and thus find the way more easily and rapidly than he. This at least was the experience of the writer who spent some three months in prayerful study, not officiating as a Protestant Episcopal clergyman, before he "took the step." And although he was not altogether aware of the greatness of his debt to Newman even then, he has found himself in very complete agreement with him since.

Then too, Anglicanism in the early days of the Oxford Movement had not developed either its present external likeness to Catholicism nor were the doctrines of "Rome" so widely held among Anglicans as they are now. Many of us are scarcely aware of a change of doctrine at all in our new allegiance. Nearly four years before his own change the writer preached to his people the doctrine of the Immaculate Conception and for over two years had held to the necessity of Papal Infallibility and had discussed it with one of the leading laymen of his congregation who held to it also. Some have been known to occupy this position for a decade or more without discovering its incongruity, and to do it in all honesty. It may be difficult to understand the conduct of the hypothetical Protestant Episcopal clergyman who so "unhesitatingly" officiates at his altar on Sunday and on Thursday is received into the Fold of Peter, but God does sometimes bring enlightenment to a soul with great suddenness, and blessed is he who is "not disobedient to the heavenly vision."

One point that always seems to rankle in the Protestant Episcopal mind is that the Catholic Church does not take them and their sacraments as seriously as they could wish, hence the allusion to "blasphemous rites" in connection with the converts' sacramental experiences in the Catholic Church. But why? Rome accepts any valid Baptism, but she takes no chances and she knows that great carelessness exists even among Episcopalians, especially in the case of those conforming "sectarian" ministers who frequently are allowed to exercise their ministry within the Protestant Episcopal fold without one word of instruction as to the method of administering the Sacraments. The Catholic Church will not risk the salvation of a soul nor do the souls who seek her shelter want to run any risks. If, however, anyone can produce sufficient evidence of his Baptism not even the conditional form is administered. Many converts are received in this way.

The reasons alleged by the three ministers whose "home-coming" is criticized in the *Living Church* were probably not the primary reasons for their step but merely symptoms, as it were, things which may have caused the final break, the last straw only. The writer has given explanations of his change to many of his friends and to no two inquiries has he expressed himself in exactly the same terms. So many and different considerations entered into his conversion that it would be well-nigh impossible in a short letter to give them all.

Some such conditions probably obtain with those whom the editor cites. Likely he who was offended at the circular from the "Federal Council of Churches" was not so much struck by the fact that he was permitting it to "determine his ecclesiastical status," as he was by the fact that his church, which he had probably thought was "Catholic," had been so Protestant in her attitude, that the poor deluded "Federal Council" could not tell the difference and had ignorantly supposed that he was a Protestant. This finally determined him to render such a mistake impossible in the future.

The editor tells us it "is not the primary issues that send men to Rome," but surely he who was distressed by the lack of jurisdiction in the Protestant Episcopal Church in the United States was dealing with a "primary issue." Nor is it likely that that convert would so glibly admit, as the editor seems to suppose, that "Rome lacks jurisdiction in England," for his step was doubtless precipitated by the fact that he had learned the important truth that Rome, that is, the Papacy, possesses all jurisdiction whether in the United States, England or Timbuctoo, and that, if he were to remain in good faith, he must submit to lawful authority at any cost.

As for the convert who saw in the General Convention's failure to enact a marriage and divorce canon consonant with Catholic practice, a failure to uphold the Catholic attitude, was he not right? This again was a symptom, not the whole disease, but, as symptoms serve as warnings and as bases for a diagnosis, so this clergyman saw in this symptom a warning to him and he took it. But suppose for the sake of the argument, though it would be difficult to prove the statement, that "Rome has more scandals in practice under her law" than the Protestant Episcopal Church has under hers. Is it not better to have a law conformable to God's Word than not to have it, even if it is broken sometimes? To prevent *some lapses* from the law is possible only by having no law at all. South Carolina probably has more "scandals" in this direction than Nevada, but which one has the better attitude toward the evil of divorce?

Yes, we who have "gone to Rome" knew that "some things are still unshakeable" and that "among these are, God, eternity, souls." And because we hope to spend eternity with God we could not remain in a position which required us to compromise our principles, to deny the authority of the one true Church and to call ourselves "priests" when at least we were far from being sure of it. As to the souls who had been placed in our care by "one who looked like a bishop and purported to be a bishop" it might make a difference whether he really were one or no, and in so far as those souls were accustomed "to be guided by [our] counsel," did not honesty demand that we cease to lead them in ways that we now know to be devious and to lead them "into all truth" if they still desired our leadership and at all costs to push on ourselves whether they would follow or not? Rome offers no "Nirvana," it is far from being "a place where

there are no spiritual battles to fight," but our fight has been changed from the chaotic battle of a headless mob to the ordered campaign of a disciplined army.

Let no one be deceived: the "average" is getting well over two a year. It is this that excites the *Living Church*. But the tide has set in and it cannot be stayed, until it

flows at the foot of the Rock and brings its precious freight to the safety of that protection. Many of us have exchanged dignity and honor and ease for hardships, poverty and obscurity, but would we go back? The very heavens reverberate with our answer, an emphatic "No!"

A League to Enforce Peace

CHARLES G. FENWICK, PH.D.

ONE of the most striking effects of the present war on the moral and intellectual life of neutral nations has been the development of proposals for a new basis of international relations upon which the future peace of the world may be built. The complex bonds of commerce and finance, of cooperation in science and of fellowship in letters, which existed between the present belligerents before the war and which it was fondly hoped by pacifists would prevent the catastrophe that has come about, have been shown to be too weak to restrain the forces of disruption. In place of these bonds it is now proposed to set over the nations some higher authority which will secure for them the law and order that courts and police secure to the individual State.

What is the nature of this proposed authority and what hope is there of its effectiveness for the task assigned it? To state it in its simplest terms, the proposal is to give to international law, which has hitherto been dependent largely upon public opinion for observance, a new and effective sanction similar to that possessed by the municipal law of each State. International law may be said to consist of those generally accepted rules of conduct which nations have come to consider binding upon themselves, and have observed in their usual practice. These rules deal on the one hand with the rights and duties of nations in their ordinary intercourse, and on the other hand with the means which may be adopted for the settlement of a conflict of rights or duties between two or more of them.

In the former respect it can be said that the rules of international law are fairly definite, though in need of amendment, and are as faithfully observed as is the municipal law of the State. But in respect to procedure for the settlement of differences, international law is seriously deficient. Arbitration is, indeed, not unknown as a means of adjusting disputes, and adequate provision was made at the First Hague Conference to facilitate recourse to it; but there is no power to compel the nations to submit their disputes to arbitration and no power to enforce obedience to the decision of the arbitral court, when rendered. It is in this respect that it is now proposed to make international law true law by

creating an executive arm which shall make arbitration a compulsory instead of a voluntary procedure. Just what is to be the jurisdiction of the new international court and what the force to be put behind its decisions is still a subject of discussion. But before examining the details of the various schemes proposed it may be well to consider somewhat carefully the legal foundations upon which the present relations of nations have been built; for these foundations, if they be not those upon which the new structure is to be erected, can at least in their strength and their weakness offer an argument as to the possibilities of success of a radically new plan.

The year 1648 is commonly set as the beginning of the modern period of international relations. Prior to the Treaty of Westphalia the States of Europe lived under traditions inherited from the Holy Roman Empire, though in some respects the influence of that magical name had ceased, several centuries before, to exercise any actual restraint. The Holy Roman Empire, created when Charlemagne was crowned at Rome by Pope Leo III in 800, A.D., was to be the successor of the Roman Empire that had given way before the barbarian invasions. It hoped to create a unity closer than ancient Rome had been able to attain, because it brought into action the bond of a common religion to support the political bond of a central empire. It represented, therefore, a union of separate States based upon the personal allegiance of feudal princes to the elected emperor and cemented firmly by the ideal of a united Christendom personified in the Pope. It offered, as it seemed, the true solution of international wars and rivalries and the hope of national progress in a federal empire in which the individual States were at once independent and sovereign in their own realm and yet dependent and subordinate in their acknowledgment of the unifying authority of emperor and pope. But never was a brighter dream doomed to a sadder disillusionment. Dynastic struggles between the princes of the empire, the conflicting claims of heirs to innumerable dukedoms, the contest between pope and emperor over the dividing line between spiritual and temporal authority, little by little loosened the bonds of union; and when the religious re-

volt of the sixteenth century came, the last cords were snapped. Europe was left in a state of anarchy in which each nation's hand was against its neighbor.

The way out of this anarchy was found in the establishment of an international system based upon the legal equality of the States of Europe and their complete independence of one another in political and religious matters. The Treaty of Westphalia which brought the Thirty Years War to a close proclaimed the principle of the territorial sovereignty of individual States as against the World Empire of Charlemagne and his successors. But though the bond of feudal loyalty and of spiritual obedience had been broken, forces were at work to create a new law in its place.

The character of this law had been slowly taking shape in the minds of the civil and canon lawyers of the century preceding the Treaty of Westphalia, as if in anticipation of it. In a classic passage of his treatise, "*De Legibus et Deo Legislatore*," published in 1612, Francis Suarez, professor of theology at the Jesuit college of Coimbra, laid stress upon the fact that the States of the world, although independent in their national life, were nevertheless members of the human race and as such subject to a law of conduct based chiefly upon natural reason but also upon international custom. Thirteen years later Hugo Grotius published his famous treatise "*De Jure Belli et Pacis*," in which for the first time is set forth a fairly consistent system of international law.

Grotius follows the canonists in making the natural law the basis of his system. This "natural law" he defines as "the dictate of right reason which points out that a given act, by reason of its opposition to or conformity with man's rational nature, is either morally wrong or morally necessary, and accordingly forbidden or commanded by God, the author of nature." It lays its obligation upon nations as upon individuals, so that when applied to international relations it gives rise to a series of moral rules which are binding upon nations independently of their individual consent to be governed by them. It is true that Grotius recognizes a law of nations based upon their voluntary consent as expressed in usage and custom, but the natural law is to him the fundamental and essential law of nations and its authority cannot be contravened by the practices of nations when they run counter to it. Such is the new system of law with which the modern period of international relations begins. There is no central authority dominating the political and moral life of Europe. But there is, nevertheless, a law of nations to which each State, whether great or small, owes obedience by the very principle of its moral being.

After the death of Grotius the development of international law proceeded along three fairly distinct lines. One school of writers led by Puffendorf discarded the usages of nations as a source of international law and emphasized the law of nature as the sole source. An-

other school, known as the Grotian school, of which Wolff and Vattel are the chief representatives, follows Grotius in elaborating a law partly theoretical, as based upon the law of nature, and partly concrete, as based upon the actual customs of nations. A third school is chiefly concerned with stating the rules of conduct which may be regarded as accepted by nations from the fact of their regular observance of them. It occupies itself, therefore, with searching the records of international practice in much the same way as a lawyer resorts to case books for precedents, not being concerned for the moment with the question whether the rule of practice conforms in every case with the principles of abstract justice.

What, then, is the present state of international law? In the three hundred years since the publication of Grotius' treatise it has become more and more definite and precise; it has elaborated rules of conduct which in many respects bear a close analogy to the municipal law operating within the individual State; it recognizes the legal equality of the members of the family of nations, their independence within their own boundaries, their rights of self-defense, their control over persons and property within the State, their jurisdiction over vessels on the high seas, the validity of naturalization, the sacredness of the ambassadorial character and numerous other mutual rights and duties.

Unlike municipal law, however, it has no international legislative body to amend and develop the law, it has no permanent judicial body to interpret and apply the law in cases of conflicting claims, and it has no executive body to enforce law and order within the international community. It is true that in some respects the lack of an international legislature and an international court has been to a certain extent supplied. The Peace Conferences which met at the Hague in 1899 and 1907 acted the part of a legislative body, notwithstanding the fact that the conventions adopted by them had to be submitted to the individual States for ratification. But the legislative scope of the Conferences was extremely limited and their entire labors were taken up, not with expanding and defining the law of peace, but with providing for arbitration and in large part with regulating the conduct of war.

At the Conference of 1899, the so-called Permanent Court of Arbitration was established, but the institution is more impressive in name than in fact, for it consists merely of a list of judges from which the parties to a dispute may select arbitrators to try their special case, and there is no element of permanence in the composition of the court which might give continuity to its decisions. But the most serious weakness of international law is its lack of an executive body. There is no power, as has been said above, to compel the parties to a dispute to bring their case before a court and no supra-national force to compel obedience to the award rendered.

These are the legal foundations upon which the

present international system has been built and upon which in all probability any new developments of international relations must rest; though it is not impossible that more or less revolutionary changes may be brought about as a result of the present war.

A Modern "Grand Seigneur"

B. DE COURSON

SELDOM did a man unite such varied natural gifts as the Marquis de Vogüé, whose recent death deprived his country of an eminent servant and the French Red Cross, in particular, of a chief whose great age—he was eighty-seven—did not hamper his action as a leader. In appearance the Marquis de Vogüé was a typical *grand seigneur*. Tall and straight, even to the last, he looked every inch a chief. He was refined in speech, gravely courteous in manner, large-minded and large-hearted, and, although faithful to many traditions of the past, keenly alive to the necessities of the present.

The Marquis was also a many-sided man and his notable mental gifts found employment in different branches; his birth and fortune, far from encouraging a life of leisure, were in his eyes spurs to action, and his activity spent itself to the very last in the service of all the great interests that had always filled his thoughts and his time.

Of an old provincial family of Central France, the Marquis de Vogüé was deeply attached to the mountainous region of Le Vivarais, where for nine centuries past, the Vogüés have had their house. It is typical of his dislike of vulgar publicity that, having written the history of the past Vogüés, he stopped when he came to his own father "because," he said, "I should then be obliged to write about myself." There was a certain reserve about him, that has become rare in these self-advertising days and that, like his studied courtesy and careful speech, had an old-fashioned charm.

He began life as a diplomat in 1849 and his first post was St. Petersburg, but, in 1852, the accession of Napoleon III put an end to his diplomatic career. He was then young, wealthy and absolutely free, and he yielded to his strong attraction towards the archeology of the East. The Holy Places of Palestine inspired him with a passionate interest, and the result of his prolonged and profound studies was an important work, on the "Churches of the Holy Land," in which he started and developed the theory that the Crusaders brought to the East, noble traditions of western art: but the conquest of Palestine by the Mussulmans hopelessly ruined the cities where these traditions had taken root and flourished. In 1911, three years before the war, M. de Vogüé revisited Jerusalem and on the spot where he had, as a young man, learnt to love the ancient history of the East, he was able to add to and to rectify certain points in his former discoveries. Distinguished as an archeologist, the Marquis de Vogüé was eminent as a historian and possessed the qualifications of a first-rate student of history: clearness and strength of expression, rectitude and independence of judgment.

For many centuries, the Vogüés had actively served their country; they loved, it was said, "God, the King, the soil and war" and it is curious to trace the "call of the blood," in the Marquis de Vogüés remarkable personality. The military spirit of his race breaks out in certain passages of his writings and it dominated his attitude as president of the Red Cross. But this student and scholar was also the descendant of generations of country gentlemen. It was in keeping with the traditions he had inherited from them that the Marquis de Vogüé was keenly interested in agricultural questions. His historical works opened before him, in 1902, the doors of the French Academy and his

competence in all questions connected with agriculture caused him to be chosen as President of the Agriculturalists of France, a post that he filled during many years.

He united much practical sense to wide general views, was keenly alive to the improvements that are the logical result of scientific discoveries, and at the same time, respectful of the lessons that are handed down from one generation to another and that it would be presumptuous to reject, simply because of their origin.

Speaking of his own father, the Marquis once wrote: "He was open to the lessons of experience and knew how to adapt the traditions of the past to the conditions of modern life." The words, carefully chosen and full of meaning, might be applied with equal truth, to the Marquis, lately deceased; they well describe the attitude of a *grand seigneur*, the descendant of an ancient race, who, while keeping faithful to all the best traditions of the past, is sufficiently alive to modern transformations, to adopt those that can serve the cause of right, justice, science and humanity. It is this attitude that, in democratic and revolutionary France, gave the Marquis de Vogüé a unique position and made his rare and manifold gifts of such use to his country. These gifts were crowned and vivified by sincere religious faith; M. de Vogüé practised his religion, as he did all things, without timidity and without ostentation. There was nothing of the invertebrate Catholic about this nobleman.

The last work of his life, was the Red Cross. In August 1914, when his sons and grandsons, faithful to the examples of their fighting ancestors, enthusiastically took up their post at the front, the Marquis de Vogüé started a campaign, where he spent himself unstintingly. As president of the three branches of the French Red Cross, he had to face a stupendous task, and to the last he continued, in spite of his age, to be a real, not an honorary president. His safe judgment, his tact and moral prestige, made him an invaluable leader, who, inside and outside France, enjoyed universal consideration.

The example of the Marquis de Vogüé is one that the French men of his class will do well to meditate. In a country like France, democratic in its government, revolutionary in its tendencies, their position is by no means an easy one. They are kept out of politics because their name and traditions inspire jealousy and suspicions; their own prejudices have in certain cases prevented them from taking up careers that demand hard work. M. de Vogüé, whose ideas on this vital subject directed his own life, was a warm advocate of labor under every form. He believed that the "law of labor" is an obligation that even wealthy and nobly born citizens ought never to evade, that no man has a right to remain a stranger to questions that interest the country, its history, art and industry.

He believed that the men who have sprung from ancient races going far back into French history, have the duty "to throw themselves into the fray, their heads high and their hearts brave." The new conditions of modern France may sometimes irritate and wound them, but the law of labor binds them as it does others, and the past history of their families qualifies them to play a useful part in the destinies of France. Going into detail, this *grand seigneur*, whose own life was a life of labor, urged the young men of his class to take part in the social, industrial and intellectual movement of the day; keeping faithful to the traditions of honor and generosity that are in their blood, but making it their bounden duty to participate in some "honest and useful labor." This, by increasing their influence and developing their personality, will enable them to serve France; not as their ancestors served her under the ancient monarchy, but as usefully in other ways. The Marquis de Vogüé was qualified to preach what he practised and of him it may be said that, during more than seventy years, his spoken and written words and his line of action were in perfect harmony. No Catholic gentleman of our day could have a nobler epitaph than that.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Catholic Publications in Latin America

To the Editor of AMERICA:

Will you kindly send me a list of the Catholic papers and periodicals published in Mexico and South America? If you would, I should esteem it a great favor, as I am anxious to become familiar with Catholic thought in countries about which non-Catholics have so much to say that is unfavorable.

Montreal.

R. P. JASMIN.

[As the list we prepared for our correspondent from data furnished by the *Revista Catolica* will be of interest to the readers of AMERICA, we publish it herewith. Regarding the letters following the name of each publication (W) means weekly, (M) means monthly, (F) means every fifteen days, (TW) means twice a week, and (D) means daily.

ARGENTINA

Buenos Aires, *Acción Democrática*, Alsina, 557 (W); *Anales de los Sacerdotes Adoradores*, San Martín, 1039 (M); *Boletín*, C. Moldes, 1924 (M); *Boletín Parroquial*, Villa Huidobro, Estación Cañada Verde (W); *Descanso Dominical*, Montevideo, 552 (W); *El Ángel del Carmelo*, Charcas, 2465 (W); *El Apóstol del Santísimo Sacramento*, San Martín, 1039 (M); *El Boletín*, Matheu 128 (M); *El Inmaculado Corazón de María*, Constitución, 1077 (F); *El Pensamiento Argentino*, Mejico, 1130 (W); *El Plata Serafico*, Convento de San Francisco; Defensa y Alsina; *El Pueblo*, Bolívar, 526 (D); *El Semanario*, Paraguay, 3901 (W); *El Trabajo*, Alsina, 533 (M); *Estudios*, Callao, 542 (M); *Familia y Escuela*, Dorrego, 2116 (W); *Granitos de Oro*, Matheu, 128 (W); *Hortus Conclusus*, Rincón, 803 (M); *La Acción Particular*, Carlos Calvo, 1186 (W); *La Bueno Lectura*, Reconquista, 207 (W); *La Cruz*, Bolívar, 526; *La Esperanza*, Matheu, 128 (F); *La Tradición*, Reconquista, 385 (D); *Lectura Catolica*, C. San Carlos, 4050 (M); *Revista Eclesiástica*, Córdoba, 772 (M); *Semana Social*, Alsina, 557 (W); *Tribuna Universitaria*, Junin, 1063 (M).

Viedma, Rio Negro, *Boletín de las Misiones de la Patagonia* (M); Viedma, Rio, *Flores del Campo* (TW); Rawson, Chubut, *La Cruz del Sud*, Colegio Salesiano (W); Catamarca, *Stella* (F); Rio Cuarto, Córdoba, *Alma Nueva* (W); Rio Cuarto, Córdoba, *El Orden* (D); Villa María, F. C. C. A., *El Trabajo*, Colegio General Belgrano (W); Córdoba, *La Merced*, Convento de la Merced (W); Córdoba, *Los Principios*, Avenida Gral. Paz, 75 (D); La Carlota, F. C. C. A., *La Semana*; Brinkmann, F. C. C. A., *La Voz de Bosco*; Colonia Vignaud; Bellville, Córdoba, *Unión* (W); Corrientes, *Corrientes*, Calles Ayacucho y S. Lorenzo (D); Monte Caseros, Corrientes, *El Democrata* (W); La Plata, *Boletín Eclesiástico*, Palacio Episcopal (A); Monte Grande, F. C. S., *El Amigo del Hogar* (W); S. Pedro, F. C. C. A., *El Bien* (W); Ensenada, F. C. S., *El Eco de la Verdad* (W); Navarro, F. C. O., *El Heraldo* (W); Juarez, F. C. S., *El Hogar*, C. General Mitre, 93 (W); Lincoln, F. C. O., *El Linqueno* (W); Guamini, F. C. S., *La Lectura* (W); Chacabuco, F. C. P., *La Revista Semanal* (W); La Plata, *La Sociedad*, C. 51, 786 (W); Moron, F. C. O., *La Unión* (W); Paraná, *La Acción* (D); Victoria, Entre Rios, *La Verdad* (M); Salta, *Juventud* (F); Salta, *Tribuna Popular* (D); San Juan, *El Porvenir* (D); Mendoza, *Verdades y Noticias*, Salta, 2175 (W); Santa Fe, *El Amigo del Obrero* (W); Rosario, *La Lectura Popular*, Alberdi, 751 (F).

BOLIVIA.

Santa Cruz de la Sierra, *Diario Popular* (D).

BRAZIL.

Porto Alegre, Rio Grande do Sul, *Atualidade*; Santa Catarina, *Amigo* (L); Bahia, *Amigo do Lar* (M); Sao Paulo, *Ave Maria*, Apartado 615 (W); Petropolis, *Correspondencia do Centro da Boa Imprensa*, Fortaleza, *Cruzeiro do Norte*, Rua Mayor Facundo, 110 (W); Rio de Janeiro, *A Defesa*, Rua Evaristo da Verga, 61; Rio de Janeiro, *Estrella do Mar*, 226 R. de S. Clemente; Rio de Janeiro, *O Estudo*, Calle do Paseio, 82 (M); Rio de Janeiro, *A Uniao*, Rua do Lavradio; Rio de Janeiro, *A Patria Brasileira*, Laoradio, 127 (W); Rio de Janeiro, *Bi Hebdomadario Catholico*, Evaristo da Verga, 61 (BW); Rio de Janeiro, *Albor* (Q), Rua do Hospicio (M); Sao Paulo, *Gazeta do Povo*, Ana Libero Radar, 40 (W); Sao Paulo, *Mensageiro*

Parroquial (M); Sao Paulo, *Sao Paulo*, Quince de Noviembre, 37 (D); Sao Paulo, *O Seminario*, Seminario Episcopal (M); Sao Paulo, *La Squilla*; Parahyba do Sul, *O Imparcial*, Quince de Noviembre, 16 (W); Jaubati, S. Paulo, *O Laboro* (W); Campinas, S. Paulo, *O Mensageiro*; Itú, S. Paulo, *Mensageiro do Coração de Jesus* (M); Prudentópolis, Paraná, *Missionario do Brasil*, Uba, Minas, *O Movimento* (W).

COLOMBIA.

Bogotá, *El Bien Del Pueblo*; Bogotá, *El Hogar Catolico*; Bogotá, *El Mensajero del Corazón de Jesus* (M); Bogotá, *Revista Dominicana*, Calle 12, No. 166 (M); Socorro, *Boletín Diocesano*; Medellín, *Buena Prensa*; Medellín, *La Familia Cristiana*; Bucaramanga, *El Pueblo*; Pasto, *Revista Catolica*; Popayan, *Revista Eclesiástica*; Pamplona, *La Unidad Catolica* (W).

COSTA RICA.

San José, *Boletín Catolico*, Apartado 710; Heredia, *El Orden Social*, C. del Carmen, 31 (W).

CUBA.

Cienfuegos, *Libertas*, Independencia, 132.

CHILE.

Santiago, *El Amigo del Obrero*, Alfonso Ovalle, 1467; Santiago, *El Chileno*, Bandera, 606; Santiago, *La Estrella de Chile*, Rosas, 1033 (M); Santiago, *Los Hijos de Maria*, Convento de los Padres Mercedarios (M); Santiago, *Lecturas Dominicales*, Correo Central Casilla, 3 (W); Santiago, *El Mensajero de Maria Auxiliadora*, Alameda, 2303 (W); Santiago, *Revista Catolica*, Avenida Condell, 33 (F); Santiago, *Los Santos*, Casilla, 2024 (F); Santiago, *La Unión*, C. Bandera, 656 (D); Concepción, *El Apóstol de la Prensa*, Casilla, 267; San Felipe, *El Atalaya* (BW); Chillan, *El Buen Amigo*; Rengo, *El Comercio*, Pedro Estrada (W); Pellino, *La Cruz* (W); Santiago de Chile, *El Diario Ilustrado*; La Serena, *La Familia*, Secretaria Episcopal; Valparaíso, *La Hojita del Hogar*, Colegio Salesiano; Huasco, *El Imparcial* (W); Molina, *El Lontise* (W); Puerto Montt, *El Llanquihue*; Putaendo, *El Pueblo*, Bulnes, 16 (M); Valparaíso, *Revista Escolar*, Casilla, 30 (M); *La Unión*; Teno, *El Teno* (W); Calbuco, *La Unión* (W).

ECUADOR.

Quito, *Boletín Eclesiástico*; *La Corona de Maria* (M); *Don Bosco en el Ecuador*; *El Ecuatoriano*; *Fray Gerundio*; Cuenca, *La Alianza Obrera* (W); Cuenca, *El Granito de Arena*; Guayaquil, *El Ecuatoriano*, Calle 12, No. 410 (D); Guayaquil, *El Grito del Pueblo* (D); Guayaquil, *El Hogar Cristiano* (M); Bahía de Caraquez, *El Hogar de Nazareth* (W); Ibarra, *Hojas Sueltas*; Riobamba, *La Liga Nacional*; *El Templo*.

THE PHILIPPINES.

Manila, *La Estrella de Antipolo*, Box 863 (M); *Libertas*, Sto. Tomás, 139.

GUATEMALA.

Guatemala, *El Ideal*, C. Oriente, 41; Guatemala, *La Juventud*.

MEXICO.

(There are no Catholic publications there at present.)

PERU.

Lima, *Anales de la Propagación de la Fe en el Oriente del Peru*, Gato 54 (M); *Asociación de los Sagrados Corazones* (M); *El Bien Social*, Apartado, 131 (D); Cuzco, *El Bien General*, Plazoleta del Silvác, Tipografía Americana (M); Trujillo, *Boletín Eclesiástico de la Diócesis de Trujillo* (M); Huaraz, *Boletín Eclesiástico del Obispado de Huaraz*; Arequipa, *La Luz*, Apartado, 56; Arequipa, *La Rosa del Peru*, 56 (M).

SANTO DOMINGO.

Santo Domingo, *Boletín Eclesiástico de la Arquidiócesis*.

EL SALVADOR.

Santa Tecla, *Don Bosco*.

VENEZUELA.

Caracas, *Azul Celeste*, Iglesia de las Mercedes (F); Caracas, *El Mensajero Venezolano*, Convento de los Padres Dominicos (M); Maracaibo, *Avisador*; Maracaibo, *Boletín Eclesiástico*, Secretaria Episcopal (M).

"J. B." in his very stimulating article under "Education" in our issue of April 7, suggested that the periodicals in the foregoing list could profitably be used to make known to our coreligionists in Latin America that there are excellent Catholic colleges in the United States.—ED. AMERICA.]

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 14, 1917

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The Advent of War

AT last our country is at war. For many months dark clouds have lowered over the land, and despite the hopes and prayers of a host of people, the storm has finally broken. Needless to say it finds the nation calm in the assurance of right. War is not our choice: strife has been thrust upon us by repeated and wanton violations of our rights. For a long time the American people bore these outrages with a patience that was heroic, and when at last they spoke through their Chief Executive, their message was a calm, noble document inspired by an elemental and honorable desire for justice. The nation is not seeking power or territory, but only the right to pursue its legitimate avocations without let or hindrance from a foreign government. Less could scarcely be demanded, and the country is determined to fight for it with all its strength and resources.

There is no fear that in this crisis American Catholics will be slack in their duty to their country. To imply or suspect for a moment that they are disloyal or pusillanimous would be an act of downright folly, made doubly absurd by the record scored by their fellows in the Faith in every war and act of war from the Revolution to the fateful expedition to Vera Cruz. Catholic soldiers and sailors are as ready to fight and die for the flag as are their Protestant companions in arms. The former need no exhortation to show their love of the United States. They know their duty and will do it bravely. Our hopes will be with them and their companions, our prayers will follow them, until flushed with the joy of victory, they bring our banner home in honor.

But our fighting men are not the only ones who are at war; the whole nation is at war, both those who fight and those who remain at home, and both have stern obligations to meet. War-time is full of fears and sorrows and hardships of all kinds. And if those who are not under

arms mean to do their duty also, they must be patient, self-sacrificing and charitable to all, especially to those of German birth, or ancestry, who make up a host of our fellow-citizens and who, with very few exceptions, are as loyal and true as any who have sworn allegiance to our flag.

For the rest, no Catholic should forget that God holds our beloved nation in the hollow of His hand and that He is ready to listen to our prayers for safety and peace. A people who live by faith, we should turn humbly towards Him, and beg that He may hasten the return of a just and honorable peace.

Russia and an Imprisoned Archbishop

IT was inevitable that in a country so devoted to democratic ideals as the United States the change of political complexion in Russia should have received an enthusiastic welcome. But over and beyond the sympathy of this nation with Russia on its emergence from a state of stern oppression, a sympathy which is common to all our citizens alike, there is a feeling of joy among Catholics. Our coreligionists in Russia have long been subjected to persecution, and in the new régime it is confidently hoped that the Church may be accorded that liberty to minister to the wants of her subjects for which she has been sighing in vain for so many weary years.

If the new Government in Russia is to command the respect of the world it must grant to its people not merely civil independence but the right to embrace and propagate the true religion. To deny to the members of the Catholic Church full liberty to follow the dictates of conscience is an infringement of their essential rights. In a country like Russia, where for the present religious unity is impossible, neutrality towards various beliefs may be the most that can be expected of the civil authority; but this is also the least that can be expected. Russia being what it is, the representatives of the State are not under an official obligation to show special favor to Catholicism, but they have a strict duty to see that it shall not be oppressed and that its members shall not be deprived of freedom because of their peaceful religious profession. The intolerant policy of the previous Government in Russia should not be continued.

It will be remembered that during the temporary occupation of Galicia by the Russian army of invasion, the eminent and saintly Catholic Archbishop, Count Andrew Sheptycki, the head of the Ruthenian Church, was arrested for no other reason than his devotion to his priestly duties and his unflagging efforts to make the Catholics under his jurisdiction live in accord with Gospel principles. Since that time he has been detained in Russian prisons and subjected to cruel sufferings. His incarceration, which was a blot on the old régime, should be terminated without delay.

The present Russian Government would give a signal proof of its acceptance of democratic ideals and of its

appreciation of the principles of true liberty, if it would hasten to repair the crime committed by the old autocracy, and restore the Archbishop to freedom. The perpetuation of this wrong would indicate either that the new régime is still alien to the fundamental requirements of true democracy or that it has not the courage of its convictions. In the United States the imprisonment of a prelate for the performance of his sacerdotal functions would be simply unthinkable. The same liberty should obtain in Russia, if that country is to take its place among the great democracies of the world.

Boston and Marquette

ON days when the east wind is not blowing Boston is a very charming place, provided, of course, the chilly breeze is not replaced by an after-dinner speech. Sometimes this substitution takes place, to the annoyance of the average Bostonian, but to the gayety of the nation.

There was such a speech last week, and history and religion are the richer for it. The Rev. Dr. Bradley, a Congregationalist minister, told sated diners that

The God of the Jews, from whom we borrowed our religion, is as manifest in our republic as he ever was in their theocracy. In the days of Marquette, God saved us from the religion of the Jesuits. Steeling the hearts of English heroes and aiming the arrows of the Iroquois, he freed this country from the reign of Richelieu, the Bourbons and Loyola.

That paragraph is altogether perfect. Firstly, it is historical, because during the lifetime of Marquette God neither steeled the hearts of the British nor aimed the arrows of the Iroquois. Of course, this animadversion is not meant to imply that the Lord did these things after the death of the missionary; the devil was alive even then. Secondly, the paragraph is a splendid illustration of that Christian charity which rejoices in the bloody deeds of savages. Thirdly, it is most opportune in that it gives a chance for a comparison between the spirit of Marquette and the religious conditions which are our heritage from British hearts and Iroquois arrows. There are in this country over 50,000,000 unbaptized people; the stability of the marriage bond is illustrated by the fact that a stalwart Protestant has just divorced, unrebuked, his seventh wife, herself a divorced woman, thus adding one more social infamy to a catalogue which is a disgrace to civilization; the race from which Dr. Bradley sprang has lost its legs and hair and teeth through crimes against nature and—but why go on? We are all patriots. On the other hand, the spirit of which British hearts and Iroquois arrows deprived the country is described in these words by a creditable historian:

They [his companions] drew near to him [Marquette] and he embraced them, while they burst into tears at his feet. Then he asked for holy water and his reliquary; and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then, feeling that he had but a short time to live, he made a last effort, clasped his hands, and, with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine

Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and, above all, of dying in it, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor. After that he was silent, communing within himself with God. Nevertheless, he let escape from time to time these words, *Sustinuit anima mea in verbo ejus*; or these, *Mater Dei, memento mei*—which were the last words that he uttered before entering his agony, which was, however, very mild and peaceful.

This is not written to discourage Dr. Bradley; New England needs humor even more than it needs Puritan children.

The Lure of the Unintelligible

ONCE upon a time a journalist, being in a merry mood, wrote so exceedingly "high-brow" a poem that it was quite unintelligible to everybody, including the author himself. "It bore the ambitious title 'The Cry of the Ages,'" he avers "and meant nothing whatever." Nevertheless a magazine editor who knew "what the public wanted," eagerly accepted the obscure poem and published it. Letters of congratulation for the humdrum journalist's "wonderfully sympathetic poem" then began to pour in and a publisher tried to secure from him enough verses like "The Cry of the Ages" to make a volume.

This journalist's amusing experience could no doubt be matched by that of many of today's ambidextrous authors who write unlimited quantities of prose with one hand and numberless lines of verse with the other, and half the time know not what they do or what they mean. Nevertheless their foggy lucubrations seem to find a ready market with the editors of certain magazines, and their volumes cover the book-tables in our department stores. "The particular person" is told in the strictest confidence, for example, that

On this New Thought table are those sweet little books of Ralph Waldo Trine's that all the world still seems to be a-seeking. The "dear" lady says she dare not be without them. There is a popular work on "Concentration" by Dr. Julia Seton at only 44 cents, and a big volume called "Life Understood," by J. L. Rawson, which seems to take a place in England almost approaching that of Mrs. Eddy's famous volume here. By the way, it was good to see the latest work of Dr. Charles Brodie Paterson, one of the most spiritual of personalities in this city. "The Rhythm of Life," his new book, deals with that subject so much in the popular thought of today—the relationship of color and music to the states of body and mind.

The old Latin saw, "*Omne ignotum pro magnifico*," seems to be the simplest explanation of the vogue enjoyed by the authors of such "poems" as "The Cry of the Ages" and of such books as the foregoing. For the half-educated persons who affect a fondness for verse and prose of the kind described are ridiculously eager to be considered "intellectual" and are firmly persuaded that what neither they, nor the authors in question, or anyone else can possibly understand must for that reason be very profound indeed. And of course these "serious thinkers" are too vain to confess that all this solemn nonsense they devour is quite unintelligible to them.

Not Politics: Souls

"THE Catholic Church and her priesthood are constantly meddling in politics; their one end is to control the State." Of all the objections brought against us by our enemies, this, perhaps, is the most commonly heard. It is a difficult task even with the best of arguments to persuade them that the charge has no foundation in fact, or to convince them that the Catholic Church has but one end, the conversion and the sanctification of the individual soul and the extension of the Kingdom of Christ throughout the world.

The principles of any Church can be easily found in the authorized doctrines of its ministers, preached from the pulpit. The pulpit and its utterances are the authoritative, natural and popular means of reaching the multitude. What the press is for the general public, the pulpit is for the congregation gathered within sound of the speaker's voice. Thousands listen to its message, as the official pronouncements of the body to which they belong.

Therefore to learn the ideals and purpose of the Church, its enemies have but to spend a few moments in a Catholic church on a Sunday morning, listening to those priests who are so unjustly accused of political ambition. If the aims of these men are such, they would surely at sometime or other betray themselves. Yet what is their message? Of questions of state, of war, of worldly policies, of attempts against the liberties of the country, of the strife of parties, of electoral canvassing, of defiance of the Constitution, of insult to the flag under whose protection and shadow they live, not a single word. Instead, the listeners will hear, as Felix and Drusilla heard from the lips of St. Paul, "of justice, and chastity and of the judgment to come." The Catholic priest will, in their hearing instruct his people on the gravity of sin, he will describe the punishments, the degradation, the remorse, which it inevitably brings. Obedience to the laws of the land, respect for all legitimate authority, justice, temperance, charity, such will be the official message delivered to the listening throngs.

Pope Benedict XV surely knows what the purposes and ideals of the Catholic Church are. The *Acta Apostolica Sedis*, the official organ of the Holy See, containing the bulls, decrees, briefs and rescripts of the Pontiff himself, and the decisions of the more important Roman Congregations, may well be supposed to indicate his views and what he would have his priests preach to their people. The last number of these official "Acts" contains an interesting document.

At the approach of Lent, the Holy Father always receives in audience the little army of priests who are to preach to the Faithful in the various churches in Rome. This year, as usual, he addressed them a few eloquent words in which he reminded them of their sacred duties and responsibilities. If ever, there was an excuse for the introduction of worldly politics into the pulpit of the Catholic Church, now surely was the time, when Italy is

at war, when the Papacy itself is brought into closer and closer contact with great world problems. The Italian press seemed to expect some such pronouncement from the Holy Father. But of statecraft, the Pope spoke not a syllable. Realizing that there rages in the world a fiercer war than that waged by visible legions and battalions, the war of the spirits of darkness against all that is fair and good, he told the priests gathered before him not to rely on "the persuasive words of human wisdom" but to preach Christ and Him crucified, and to do so "in showing of the Spirit and power," and this above all by their own priestly example and the practice of those virtues which they preached. That was the Pope's command to the priests before him. His authoritative words and the constant practice of her preachers the world over prove that the Catholic Church does not wish to control politics but merely desires to save souls.

A Memorial to Carranza

IT is always dangerous to canonize an astute politician before he has been dead at least three days. For, though sainted by evangelical lips, he is apt to fall, even in death, from his sublime height on Jacob's ladder, to the discomfort of the high priests who conferred upon him the honors of their altars.

Carranza is an instance in point, not that he is dead, for he is very much alive, but after he had been lifted aloft by the evangelists of the "pure Gospel" he missed a rung and fell with a crash in the estimation or imagination of those who, in the sweat of their zealous brows, had boosted him up. Hence a wail, thin and tremulous, much like the cry of a lost soul in the night.

This time the wailers are the American Baptists. The First Chief has not only fallen in their esteem, but beyond all peradventure he has become a "thwart and dis-natured torment" to them. He has laid a confiscating hand, still wet with Baptist chrism, upon Baptist property, and of course that is an intolerable outrage, if, for no other reason, because the land and buildings are not Romanist.

Quite naturally, American Baptists have protested against the crime and have memorialized the swarthy bandit. It goes without saying that they should form a class apart from Catholics, for Baptists are ardent Carranzistas; they fought in the First Chief's army and their missionaries "felt it their duty to give their lives, if necessary, for their country's freedom." These are pathetic words. No doubt they will melt the old sinner's heart to tender pity, and the pleaders will recover their land and houses. But it will prove a shock to those untouched by the pure Gospel to learn that Baptists lent their armed aid to men of blasphemy, murder, robbery, and uncontrolled lust; to men who have been plotting with a foreign hostile power against the United States. It is really dangerous to canonize a live politician, and more dangerous still to exalt a bandit. In that day the secrets of many hearts are revealed.

Literature

THE PROPHET-ORATOR OF POLAND

ALPHONSE ZAMIARA, S. J.

THE wonderful words of prophecy Peter Skarga pronounced 330 years ago, are now on the lips and in the heart of every true Pole. In the grand Cathedral of Warsaw, before the assembled *Sejm* or Senate of Poland in 1597, in the presence of a court and nobility which in pomp and splendor rivaled that of Louis XIV of the following century, that Jesuit Father uttered these portentous words about the future of Poland: "One part of you shall die of hunger, another by the sword, and the third shall be scattered over the whole world," and then consoled his hearers by saying: "He (God) shall revive us and after two days shall raise us up on the third."

This remarkable prophecy, which is being fulfilled to the letter today, is found in the "*Kazania Sejnowe*," or "Sermons before the Senate," the best orations in the Polish language. Many powerful speakers have risen since the days of Skarga, and Skarga himself published other volumes of sermons, but for impassioned eloquence, for sincere emotion, for uncompromising though bitter truth, his "Sermons before the Senate" are preeminent. Moreover they are classics and will so remain as long as Polish is spoken. Plain and severe in diction, Demosthenic in vigorous action, a vein of brilliant imagery runs through them all. Such a fervent patriotism breathes from them that they deserve to be known widely even outside of Poland's boundaries, for they can stir to the depths the hearts of every nation and will fan to a burning flame the devotedness to God and country dormant in the breast of every man.

In Skarga intense love of God and country was but one virtue: indeed he declared that to be a true Pole one must be a Catholic. Patriotism as well as zeal for religion drew from him those powerful sermons and incisive polemical writings by which he stemmed the tide of Calvinism and Lutheranism, and converted many prominent Lithuanian noble families to the true Faith. Just after his ordination in 1564 at the age of twenty-eight he began his active career of preaching. Four years later he became a Jesuit and on returning from Rome filled important positions in his Order, traveling meantime all through the land, until in 1587 King Sigismund III appointed him court chaplain, a post he filled till 1611, a year before his death. Amidst the court and nobility, Skarga saw Poland at the dazzling noonday of her greatness, but he saw too, with the vision of a prophet such subtle influences at work as luxury, disrespect for authority, oppression of the peasant and especially irreligion. His heart was filled with sadness, and he resolved to do all in his power to stay the impending ruin, to restore honor and reverence to the Almighty and real prosperity to his native land. In the year 1597 a unique opportunity to do this was offered him, for the nobles had been assembled by the King from all parts of the realm to deliberate on measures of reform. Now better than ever could he fulfil his sacred obligation so dear to his heart, and perhaps save his country from moral and material ruin. He fulfilled that obligation eminently well in these famous eight "Sermons before the Senate."

In the first he brings out the idea that Christian morality is the foundation of the happiness and strength of a kingdom. Poland, however, he says in the second sermon, has weakened this foundation. Poland is ailing not from one moral sickness only, but from several: lack of patriotism, discord, differences of religious belief, weakening of the royal power, unjust laws, and sins calling to heaven for vengeance. These he develops in the following sermons.

His deep patriotism burns on every page, but it is at a white-heat in the second where he speaks of the duty of loving one's country: "How should you not love and reverence your dearest

mother, that mother who gave you birth and riches and honors? God commanded us to reverence our mother! Cursed be he who saddens her! And what mother can take precedence of your country from whom you have received your name and all your possessions?" He goes on to show how Poland had preserved their Catholic Faith, and had given them liberty, wealth, peace and military renown. "What else could she have done for you? Why should you not love her with all your heart and give up all, even life itself, to preserve her health?"

And in the eighth and last sermon, delivered just before the breaking up of the Senate he seems to be one of the old Hebrew Prophets come to life again, such is his zeal, earnestness, and clearness of vision. He was speaking of the "Sins That Call to Heaven for Vengeance" and in unequivocal terms he denounced the withholding of the hand of justice from punishing murders and other crimes such as the senators' cruel oppression of the peasant class, their luxurious lives, their utter neglect to provide for the defense of the Commonwealth, and their open blasphemy of God. He continued:

What shall I do with you, unhappy kingdom of Poland? One beholding you leaders of the people here gathered together from all parts of the realm and seeing your habits and interests can well surmise what ungodliness and sin reign throughout the Commonwealth. Were I Isaias, I should walk about the streets barefoot and half-naked crying out to you who are reveling in luxury and pleasure and sin against the law of God: "So shall they strip you when the Lord God shall send enemies upon your head and bring you to such disgrace." . . . Were I Ezechiel I should shave my head and beard, and dividing the hair into three parts, one part I would burn, another I would cut into the minutest pieces and the third I would cast to the winds, and say to you: "One part of you shall die of hunger, another by the sword, and the third part shall be scattered over the whole world."

If we turn from these words to the battle-fields of Europe, and contemplate Poland torn into three parts by her enemies, her sons forced into fratricidal war, her babes in uncounted multitudes dying of hunger and cold, we shall begin to realize how terribly this prophecy has been fulfilled. But all hope is not gone. In the conclusion of the sermon Father Skarga bade his hearers return to God who would cure them. He then pronounced the memorable words full of hope for the suffering Poles: "He shall revive us, and after two days shall raise us up on the third." The first day of sorrow and contrition is past; the second day of penance and reparation has been a long and trying one; and now the day of revival, the third day of the glorious resurrection should dawn. Is this hope about to be attained? Is this part of the prophecy about to be fulfilled? Are these yearnings of an entire people about to be realized? Is the end of this war to see Poland independent? It is the confident expectation of every true Pole that Father Skarga's prophecy will now be at last fulfilled.

REVIEWS

Introduction à L'Etude du Merveilleux et du Miracle. Par JOSEPH DE TONQUÉDEC. Paris: Gabriel Beauchesne. 5 fr.

Few subjects in the whole range of apologetics deserve more careful treatment than that of miracles and the questions connected with that difficult matter. Those who are seeking an adequate exposition of the subject and one at the same time in accord with the advance of modern scientific thought, will find all that they look for in this Jesuit's volume. In the preface the author tells the reader of the scope and purpose of the book. He has not written what he calls a "fragment of the history of religions." But deeply interested as he avows himself to be in the study of all beliefs in the miraculous and in the objects of those beliefs, he is convinced that there is such a thing as a

"problem of the miraculous" and that it is impossible to thrust it aside as chimerical. Father Tonquédec's book then is a method of research, whose purpose is to determine whether the phenomena of which there is question are real, and if so to what cause they must be attributed. In accordance with the answer given to these questions, the idea which men fashion to themselves of religion, and consequently the practical conduct and the spiritual life of the individual will be profoundly modified. The question is therefore of the deepest practical import, and, in some way or other, touches every one, for all men are called upon to meet the problem and conscientiously to solve it. The book, however, is addressed to those who lack strong and definite religious views, but who are anxious about the soundness of their opinions and seek for a fuller light and wish to have their doubts and uncertainty cleared away.

There are two parts in the volume. The first studies what the author pithily calls "*les attitudes philosophiques présupposées à l'étude des faits*" and among other things gives a clear exposition of naturalism, determinism, the philosophies of "contingency and continuity" as propounded by Bergson and Le Roy, then answers various objections, and finally lays down the arguments for the possibility of miracles. A chapter, "*La Certitude du Miracle*" closes this section.

Once the author has determined and explained the philosophic spirit in which the facts must be approached, he comes to the facts themselves and asks what the tests are that must be applied to them in order to know whether they are really miraculous or not. Here we have a study of those facts of which we ourselves are the witnesses, those testified to by others, the general rules of interpretation and critical control that must be applied to these, and the methods employed to detect fraud: questions all of the highest interest. There are sections on "Believers," "Crowds," "The Middle Ages," which furnish the author with good opportunity to develop further his thesis. The book does not make easy reading. The nature of the subject scarcely allows of lightness and delicacy of touch. But it is a solid contribution to one of the most important chapters of apologetics.

J. C. R.

Obstacles to Peace. By S. S. McCURE. Boston: Houghton Mifflin Co. \$2.00.

Central Europe. A Translation by CHRISTOBEL M. MEREDITH from the Original German of *Mittel-Europa* by FRIEDRICH NAUMANN, Member of the Reichstag. New York: Alfred Knopf. \$3.00.

The first of these books is an American journalist's examination of the events of the present war that render peace hard to make, and the second is a well-known German publicist's proposals for a permanent military, political and economic union of Germany, Austria-Hungary, Holland, Turkey, Greece, Roumania and Scandinavia. Besides making extensive travels last year in Europe, Mr. McClure has studied carefully the diplomatic documents bearing on the beginning and the progress of the war. He brings out well the Great Powers' struggle for the control of Asiatic Turkey. He believes that Von Bethmann-Hollweg, Herr von Jagow and Dr. Zimmermann, supported by the Kaiser, worked for peace, but were overridden by the military party in Germany and by Austria's determination to punish Serbia at any cost. The well-documented chapter on "The Neutrality of Belgium" is quite conclusive. As a result of the German occupation, he believes that Belgium is ruined, for the invaders have taken from the country in fines and requisitions, he estimates, more than a billion dollars. If the author's account of the Armenian massacres were but half true, the tragedy would be one of the saddest in history.

The Europe of tomorrow, as Herr Naumann pictures it, "will have two long ditches stretching from north to south": one from the Lower Rhine to the Alps, the other from Courland

to Roumania. He sees that the religious question is likely to be one of the obstacles to the successful formation of the United States of Central Europe. He wonders whether after the war the "fellow-feeling between the German, English and American Protestants will be quickly revived." He continues:

Protestantism is weak as a church, but strong as a union of convictions. Protestants recognize each other all over the world, but will they so recognize each other again during the next decades? The war injures us Protestants more than the Catholics, for the Papal center, in spite of its geographical position in Italy, has remained outside the war owing to the behavior of the present Pope. Among us, Protestant neutrals do, indeed, try to preserve the Protestant community, but they are not sufficiently powerful, since they themselves formerly derived most of their spiritual guidance from Germany and England.

No doubt one result of the present war will be the further disintegration of Protestantism. At any rate, the author does not look for unity of religion in his new *Mittel-Europa*. He sketches for it, however, a common military system, a joint diplomacy, common standards of money and measures, common banking and commercial laws, a system of tariff which will give an equitable scheme of protection, and a system of commercial and industrial syndicates under official patronage. As the war is still raging, "Central Europe" cannot yet be called a very practical book.

W. D.

Dark Rosaleen. By M. E. FRANCIS. New York: P. J. Kennedy & Sons. \$1.35.

Irish life, looked at from countless angles, affords unique interest, and offers to literary artists an inexhaustible supply of material. From the vast storehouses of magical folklore, from the centuries laden with historical romances, and from the present-day wealth of varied realism, Ireland is lavish with the ore that becomes gold in literature. This fact must be taken into account in future histories of English literature. This recent story by Mrs. Francis Blundell, the material of which is taken from the Ireland of today proves the foregoing thesis. For "Dark Rosaleen" is powerful in its vivid realism and powerful, too, in the ethical impression which comes to flower out of the tragical *dénouement*. Mrs. Blundell's literary skill has long been approved; she wins new appraisement in her latest achievement. The cogent rapidity of the action, ascending with sure strides to the *peripeteia* of the tragedy, and along to the *crisis*; the charm of her literary pauses to note some enchanting scenic effect, or the more enchanting characteristics of the folk of Galway and the neighboring isles; the texture of romance that she weaves out of realism—these are but a few of the excellencies of Mrs. Blundell's artistry. She differs, *toto coelo*, from the writers of the "Irish Theater" School, for hers is a clear-eyed vision of phases of Irish life, not the befuddled leerings of a gild of Maeterlincks and Ibsens, who court "Playboy" applause from the English gallery. Yet she does not gild her characters to hide what may be undignified or even an approach to ridicule in their domestic conduct.

It is sufficient to say of the novel's plot that it deals in the main with a tragedy which arises out of a marriage between a girl belonging to a Galway Catholic family and a young Belfast Protestant. Therein is a complication which cannot be solved. Black is never so black as when it stands before a background of white; and in the prism's arrangement of the "seven colors," yellow stands between the green and orange. "Dark Rosaleen" should be in every library, for the problem with which the novel deals is one of universal interest. The mixed marriage may have accidental differences, but in its consequences it is substantially the same the world over. The dispensation makes such a marriage ecclesiastically permissible, but it does not prophesy domestic tranquility nor give assurance that the blessings of the Faith shall be the possession of the generations to come.

M. E.

The Russian School of Painting. By ALEXANDRE BENOIS. With an Introduction by CHRISTIAN BRINTON. With Thirty-two Plates. New York: Alfred A. Knopf. \$4.00.

French Etchers of the Second Empire. By W. A. BEADLEY. Boston: Houghton Mifflin Co. \$1.50.

The history of Russian painting is, we are afraid, a sealed book to many even of those who are sincerely interested in art. It is more than probable that, with the exception of Vereschagin and perhaps Repin, no other Russian painter could be mentioned offhand by any one of the thousands who throng our galleries and museums. The volume, therefore, of Alexandre Benois, translated by Mr. Abraham Yarmolinsky, will supply a clear, concise and fairly complete view of a subject unfamiliar to American readers. The book opens with what may be considered the beginning of Russian painting of the western type under Peter the Great and brings us down to the modern school of the Moscow phantasts and symbolists, like Kuznetsov and the Milioti. A clear view is given of the various stages through which the art of painting has passed in the land of the Czars. The eighteenth-century classicism, romanticism, the religious painting of Ivanov and his school, realism and "purpose painting," free realism and the contemporary state of art in Russia as represented by Vruvel, Malyavin, are in turn discussed. In the masters represented there is no Raphael, no Fra Angelico, no Murillo. East and West meet on the canvases of the Russian artists. There is power, dramatic atmosphere, richness and depth of color. There is lack of balance, of repose and of that heavenly calm, the infallible test of true art, and at times there is a painful realism that shocks and revolts. The "Vision of St. Bartholomew" of Nesterov, finely reproduced in the book, gives us Russian art at its best, and with its saint and listening boy, makes an altogether charming and impressive picture.

The studies gathered together in "French Etchers of the Second Empire" first appeared in the *Print Collector's Quarterly*. They derive their unity, as the introduction tells us, from the fact that they deal with a group of French artists viewed against the background of French life and letters under the Second Empire. The book is unpretentious yet interesting and gives a new insight into the life, work and methods of Meryon, Lalanne, the Goncourts, etc. There is a special chapter on "Corot as a Lithographer." The illustrations are excellent.

J. C. R.

BOOKS AND AUTHORS

In "Masters of Space" (Harper, \$1.25), Walter Kellogg Towers gives interesting sketches of Morse and the telegraph, Thompson and the cable, Bell and the telephone, Marconi and the wireless telegraph, and Carty and the wireless telephone. The story of the progress made since Morse, in 1844, sent his telegram from Washington to Baltimore, until Carty, in 1915, phoned through the air from Arlington to Honolulu, a distance of nearly 5,000 miles, reads like a romance. As the author's account of how these persistent inventors overcame the difficulties they kept meeting is an excellent lesson for the young, the book is a good one to put into their hands.

"In the Wilderness" (Stokes, \$1.50), by Robert Hichens, has for its "moral" that a good woman can be so wedded to her own idea of what goodness is, that she becomes narrow, selfish, obdurate, and deaf to the bidding of the higher life of sacrifice. Rosamund, the leading character of the story, makes a mistake only too common—she thinks too much of her rights and too little of her duty. She realizes only in the end that a willingness to make sacrifices is the meter that measures the reality of love. One's first impression is that "In the Wilderness," in spite of the publisher's disclaimer, was written as a serial. The author is

not sure of himself in the earlier chapters and feels his way with difficulty. Diffuseness in description, and analysis, and conversation that is dawdling, are prominent faults. However, the novel-reading public of today seems to take kindly to a writer's "teasing with obvious comment, and torturing with inevitable inference"—Well-drawn characters in "Up the Hill and Over" (Doran, \$1.35), Isabel Ecclestone Mackay's new novel, keep the story interesting. The hero's wife whom he thought dead turns out to be the stepmother of the girl he is about to marry. He nobly stands by his lawful but unworthy wife, however, and his fidelity is rewarded when she is conveniently carried off by an overdose of self-administered drugs. The early part of the book is pleasanter reading than the later.

"Workmanship in Words" (Little, Brown, \$1.00), by James Kelley, is a little treatise on fitness and force in the use of words. It is as instructive and systematic as any text-book, and pungent and entertaining because it is not a text-book. We wish that everyone who is thinking of dashing off a book would examine his conscience on the points the author gives on how not to write slipshod English. The literary world would surely be richer, though "rapid-returns" authors might become poorer.—The extensive collection of "American Prose (1607-1865)" (University of Chicago Press), by Walter C. Bronson, will prove a serviceable volume to the student, and likewise to the general reader who wishes to find copious extracts from early American writers. The religious moralizations of colonial authors and that solemn atmosphere which marked their character-studies find here ample illustration. Professor Bronson has made his selections well and has furnished the readers with copious notes.

Here are some recent books of verse: Mr. James Oppenheim's "War and Laughter" (Century), is a further contribution to the *vers-librist* movement, which will gladden the hearts of all its adherents, and make everybody else regret that he has not seen fit to present his undoubted poetic gift in the legitimate restraints of real verse. The severe condensation of thought and the recurrent music-rhythm that characterize verse as something distinct from prose is wholly wanting, yet no one can fail to see how much so true a poet would gain by them both in name and real merit. In spite of his very vague notions of spiritual thought, there is a hopeful sign in the absence from the book of nearly all that hideous, so-called "realism" that mars so much of the recent work of this school. "The Blood of Rachel" (Morton, Louisville), by Cotton Noe, contains a dramatization of Esther, and other essays in verse that never reach any exalted pitch of poetic quality, and "Christus Consolator" (Crowell), by Rossiter Raymond, is the work of a busy man of the world, poems touching many aspects of life and nature, interpreted throughout from a sincere and always intensely religious outlook. Never very ambitious in scope, they yet succeed in conveying well the religious emotions that prompted them.

Among recent books on the war are "An Uncensored Diary" (Doubleday, \$1.25), by Ernesta Drinker Bullitt, "Pan-Germanism Versus Christendom" (Doran, \$1.00), by Emile Prüm, "Hurrah and Hallelujah" (Doran, \$1.00), by J. P. Bang, "Campaign Diary of a French Officer" (Houghton, Mifflin, \$1.25), by René Nicolas, and "The Judgment of the Orient" (Dutton, \$0.60), by K'ung Yuan Ku'suh. The author of the first is the wife of an American journalist who accompanied him on his visits to the parts of Germany, Belgium and Austria-Hungary they were allowed to see. She jotted down every day her impressions of German efficiency and as they were for the most part favorable, it is not surprising that the diary was "uncensored."

The second volume contains an open letter of protest which a prominent Luxembourg Catholic wrote to Herr Erzberger, a leading member of the Center party in the Reichstag. The cruelties perpetrated in Belgium turned M. Prüm against the Germans and against the Catholic press in Germany. René Johannet edits the book, makes comments and adds an appendix on "The Evolution of the German Catholic Center." In the third volume named, the Professor of Theology in the University of Copenhagen, examines the sermons that a number of well-known Protestant preachers of Germany have delivered on the war and concludes that German Lutheranism must "do penance for the dreadful contamination of and distortion of Christianity," of which those ministers are guilty. "Attention! Forward, *mes petits*, and *Vive la France!*" called out Sous-Lieutenant René Nicolas as he led his troops from the trenches. He was badly wounded in the ensuing engagement but lived to be decorated and to publish his diary. K'ung Yuan Ku-suh divides the nations into those that are masculine and those that are feminine and places Germany among the latter.

Kathleen Norris's "Undertow" (Doubleday, \$1.25) and Eleanor H. Porter's "The Road to Understanding" (Houghton, Mifflin, \$1.40) are recent novels largely concerned with the solution of that old domestic problem of making receipts exceed expenditures. Mrs. Norris well describes how Bert and Nancy Bradley became more and more entangled in extravagant habits, were saved by a timely accident from disaster and then began to love each other and their children as they should. Given a woman of such pitiful anserinity as Helen Denby, who has a husband quite worthy of her, perhaps the complications that occur in Mrs. Porter's new story could happen, but it is hard to believe. However, it is a relief to find that this author has succeeded fairly well in keeping preternatural children out of this book. The dialogue is well managed, and there are amusing pages about Helen's long apprenticeship for becoming a lady.

The contents of the March *Studies* reflect the economic distress and political unrest from which the Niobe of nations is now suffering. There is a symposium on "The Food Problem in Ireland," an article on "What to Eat," another on "An Economic Study of the Great Famine," a third on "The Problem of Poland" and an excellent critical paper on John F. MacEntee, one of the "Poets of the Insurrection," who was executed last spring. This sonnet, "To Ireland," will give readers a taste of his quality.

Since thou hast proffered, Queen, for my guerdon
The felon's gyves, and fire, and prison bed,
I take them; for thy gracious godly-head
Hath made them meeter than a kingly crown;
And though my life should herewith be cast down,
And all the hopes youth fostered should lie dead,
And in obscurity my days be sped,
I hold oblivion greater than renown.

For I have built for the eternal years,
Secret, unseen, like mite in tropic sea,
That rears a wondrous isle from out its bone
And in the works absorbed yet perseveres;
So they that honor thee shall honor me
When thou art throned, Queen, upon thy throne.

The *Queen's Work* appears this month in a new form and at the advanced price of \$2.00 a year. On the cover Our Lady is represented watching the earth whirling through an orange-colored universe. The leading articles in the number are "Argentina of Today," "The Church in Argentina," "The Baptism of Buffalo Bill," and "A Sodality Picnic in Asia." The

best of this month's Marian poems is "Florenz's" sonnet entitled "My Mother's Son," which runs thus:

I hold within my heart, O Mother Queen,
Thy little Son, thy Child. The right is thine,
And yet, by wondrous gift this grace is mine!
'Twas thou who first within thy heart serene
Thy God received. By mortal eyes unseen
He dwelt secure, thy loving heart His shrine.
In first Communion with the Word Divine
Thou hadst a foretaste of our Gift supreme.

O thou, sweet Mother, who didst first embrace
Our God, teach me thy potent way of grace,
That in these precious moments that are mine
I may constrain my Guest, thy Son Divine,
To bide with me. Oh, may He ne'er depart!
Behold!—His living chalice, my unworthy heart!

BOOKS RECEIVED

- Richard G. Badger, Boston:
Jesus' Idea. By Fordyce Hubbard Argo. \$1.50; Why God Made Men. By J. Nesbit Wilson. \$1.50.
- Gabriel Beauchesne, Paris:
La Dévotion au Sacré-Coeur de Jésus, Doctrine—Histoire. Par J. V. Bainvel. 5 fr.
- The Catholic Education Press, Washington:
Philosophy of Education. By Thomas Edward Shields, Ph.D., LL.D.
- George H. Doran Co., New York:
Lilla: A Part of Her Life. By Mrs. Belloc Lowndes. \$1.35; The Wicked John Goode. By Horace W. Scandlin. \$1.00; The Wonder. By J. D. Beresford. \$1.40.
- E. P. Dutton & Co., New York:
Euphues: The Anatomy of Wit; Euphues and His England. By John Lyly. Edited by Morris William Croll and Harry Clemons. \$2.25; If Wishes Were Horses. By The Countess Barcynska. \$1.50; Twenty Minutes of Reality. By Margaret Prescott Montague. \$0.75.
- Ginn & Co., New York:
Ancient Times: A History of the Early World. By James Henry Breasted, Ph.D.
- B. Herder, St. Louis:
An Eight Days' Retreat for Religious. By Henry A. Gabriel, S.J. \$1.50; Life and Letters of Rev. Mother Teresa Dease. By a Member of the Community. \$1.50; St. Bernard, Abbot of Clairvaux, A.D. 1090-1153. \$1.25; Our Anniversaries. Adapted from the French of Abbé Graduel. By the Rev. Joseph V. Nevins, S.S. \$0.35.
- Houghton Mifflin Co., Boston:
The Middle Years. By Katharine Tynan. \$3.50; Sindbad the Sailor, a Lyric Phantasy. By Percy Mackaye. \$1.25.
- P. J. Kenedy & Sons, New York:
History of the Sinn Fein Movement and the Irish Rebellion of 1916. By Francis P. Jones. With Introduction by Hon. John W. Goff. \$2.00.
- Alfred A. Knopf, New York:
The Book of Self. By James Oppenheim. \$1.50.
- Longmans, Green & Co., New York:
The Riches of Prayer. By the Author of The Splendour of God. With a Preface by the Rev. Canon Joyce, D.D. \$0.90.
- The Macmillan Company, New York:
The New Poetry. An Anthology. Edited by Harriet Monroe and Alice Corbin Henderson. \$1.75.
- The Marion Press, Jamaica, Queens Borough, N. Y.:
Rhodanthé, or The Rose in the Garden of the Soul's Delight. A Poetic Fantasy. By Charles Louis Palms.
- Robert M. McBride & Co., New York:
Martin Valliant. By Warwick Deeping. \$1.40.
- The Open Court Publishing Co., Chicago:
The Dawn of a New Religious Era. By Dr. Paul Carus. Revised and Enlarged Edition. \$1.00.
- Princeton University Press, Princeton:
The Mexican War Diary of George B. McClellan. By William Starr Myers, Ph.D. \$1.00.
- James Pott & Co., New York:
The French Renaissance. By Charles Sarolea. Illustrated. \$2.00.
- Ritter & Co., Boston:
The "Ayesha." Being the Adventures of the Landing Squad of the "Emden." By Kapitän-leutnant Hellmuth von Mücke. Translated by Helene S. White.
- Charles Scribner's Sons, New York:
The Prophecy of Micah. By Arthur J. Tait, D.D. \$0.75; Belief and Life. By W. B. Selbie, M.A., D.D. \$0.75; The Expository Value of the Revised Version. By George Milligan, D.D. \$0.75.
- W. B. Saunders Co., Philadelphia:
The Medical Clinics of Chicago. January, 1917. Vol. 2, No. 4.
- D. Van Nostrand Co., New York:
Recreations in Mathematics. By H. E. Licks. With 60 Illustrations. \$1.25.
- Joseph F. Wagner, New York:
The Love of God and The Love of the Neighbor. By Rev. J. V. Schubert. \$1.25; The Chief Evils of the Times. A Lenten Course of Seven Sermons. By Rev. H. Nagelschmitt. \$0.40.

EDUCATION

In the Calabrian Hills

AS every class of society must be molded to the precepts of the Gospel, Providence has ever brought forth at the right time teachers suited to the requirements of the age. A mere glance at the history of Catholic education convinces us that the problems of the hour always find the correct solution, and that out of her treasure-house the Church can draw forth good things, old and new, to fit a demand and supply a need. Let us confine ourselves to a single instance, one which perhaps has been often forgotten, but which from many points of view is singularly interesting. It is but just to recall the services rendered to Catholic education by Flavius Magnus Aurelius Cassiodorus Senator, the last of the Romans, the friend of Theodoric and Queen Amalaswintha, the interpreter of Roman letters and Christian morality to the Gothic races, the statesman turned hermit and monk, who, after years of service to the new masters of Rome, left the world and its honors and spent the second and more glorious half of his long life in solitude and prayer, the pursuit of letters and the education of youth, in the lonely gorges of the Calabrian hills.

CASSIODORUS AND THE GOTHES

FLAVIUS Magnus Aurelius Cassiodorus Senator! What a sonorous and splendid name. It sounds like a roll-call of the departing glories of the Mistress of the world. He who bore it was but a child eight years old when Odoacer, the King of the Heruli, deprived Romulus Augustulus, the last of the phantom emperors who ruled in the West, of his scepter and crown. A few years after he saw Odoacer defeated on the banks of the Isonzo, familiar name, and then treacherously slaughtered by his Gothic conqueror, Theodoric, the ruler whose legendary fame and exploits as Dietrich de Bern are sung in the romances of the Middle Ages, and whose monument at Ravenna gives a startling glimpse into the rude splendors of his barbaric age. Cassiodorus was not yet twenty when he became treasurer of the new master of Italy. He is in turn, governor of Lucania and the Bruttii, consul and adviser, friend and prime minister of the Gothic monarch. On the death of Theodoric, he fills the same position under Amalaswintha, while she acted as regent for her son Athalaric. Like his father, he is made praetorian prefect under the three short-lived successors of Theodoric. In 540 when the Ostrogothic kingdom faces the crisis which will bring its fall, and Belisarius, the victorious general of Justinian, is entering captured Ravenna, he has apparently withdrawn from the world and settled on his estates among the wild but picturesque solitudes of the Calabrian hills.

CASSIODORUS AND HIS TIMES

CASSIODORUS had thus been trained for his duties as an educator. He knew his times. He had a statesman's experience of its many-sided problems. He was in touch with all their activities. He had come into personal contact with the rulers, the statesmen and people of the countless tribes which formed the Ostrogothic kingdom. Like the hero of the Greek epic, he could truly say that he had been a part of all that he had seen. The policies, the diplomatic secrets of the headstrong Theodoric and the wily Justinian had been laid bare before him. Rome had been overthrown by Odoacer; the Herule king had been murdered by Theodoric; the Ostrogothic kingdom had disappeared and Alboin and his Lombards had overrun Italy. Cassiodorus had been spared amid the rise and fall of empires and the overthrow and murders of princes and great men. He was a venerable centenarian almost when he died at the close of the sixth century. He was the Nestor of his age. Whatever treasures of knowledge, wisdom, experience

and life that age had possessed, seemed to be hoarded in his heart and mind. He made good use of them.

CASSIODORUS AND THE PAPACY

THE statesman and the consul, the minister of Theodoric and his successors had seen too many tragedies in his long experience not to realize that the violence and the crimes which had caused them had to be checked if civilization was to be preserved. And if the splendid heritage was to be handed down to succeeding generations, he realized that religion must become its custodian. Letters, arts, law, culture, science, all the refinements of humanity and civilization had to be put under her safeguard. Although empires were crumbling under the frequent blows of the barbarians, and some splendid fragment was constantly being torn away from what was left of former greatness, while races were vanishing and others appearing on the scene soon to be blotted out of sight by the battalions of new fighters rushing to the fray, he saw that there was one power, permanent and strong, which might save the remnants of former splendor. He looked to the Papacy. It is true that the work which Cassiodorus and the Pope projected was never fully realized. Had they been able to carry it into execution, the sixth century would in all probability have seen in Rome the beginning at least of those mighty universities which were to be the crowning glory of the thirteenth. Cassiodorus had intended in conjunction with the Pope, *cum beatissimo Agapito, papa Urbis Romae*, to found something like a university in Rome, with trained masters in science sacred and profane. Rome, though uncrowned of the glories of olden time, was to become the mistress of arts and letters and the Church and the Papacy were to be the teachers of the new generation. The whole plan is a splendid proof of the practical wisdom of Cassiodorus and his loyalty to the Holy See.

CASSIODORUS AND THE MONASTIC LIFE

CASSIODORUS was one of the wealthiest men of the times. His patrimonial estates in Southern Italy had escaped the ravages of the barbarians. If Rome could not, owing to the constant inroads of hostile squadrons, afford a refuge and sanctuary for letters, the groves, the woods, the secluded fastnesses, of his ancestral home at Squillacium, would become the haunt of the wandering and exiled Muses, nay, the sanctuary of the nobler wisdom of the Gospel. During his public life, as Father Grisar says, Cassiodorus had rendered incalculable services, to the Papacy, to the influence of the Church upon society, and to the reconciliation of the Latins and the Germanic tribes. His withdrawal into the solitude of Vivarium and Castellum may be considered "a great episode in the history of Italy and Christian learning." In his "Institutiones" the old statesman, now hermit, copyist and teacher, describes lovingly the beauties of his monastic retreat. He tells us of its well-watered gardens, its baths for the sick by the banks of the neighboring stream, the Pellena, "the fountain of Arethusa," fringed with its crown of rustling reeds, the old fort nearby with its engirdling walls, and below, the sea, ever reminding the former consul of the fierce agitation and unrest beating against the ship of state which he had so sturdily guided in bygone days. An ideal spot for study and prayer. A refuge, a sanctuary, a school, an academy, in which to preserve and foster that love of learning which the iron heel of war and revolution was stamping out.

Benedict of Nursia had already retired to the solitude of Monte Cassino. The religious idea was first and uppermost in the mind of the great Patriarch of monasticism in the West. It was undoubtedly the most important factor in the regeneration of the new age. With Cassiodorus, to the religious ideal was joined the love of learning and of intellectual culture. He had labored hard for the rulers and the people of the

Gothic State. Father Grisar declares that learning had had something like a second spring there. But Cassiodorus saw that with the passing of the Gothic empire, civilization was doomed to perish, if it did not find a champion. In his mind it was to find it in the one seemingly the least prepared to defend its rights and advance its cause. Monasticism was to be its standard-bearer. In this happy inspiration consists his contribution to the cause of true civilization and Catholic education. Monasticism was to be the ark carrying in its womb, the hopes and the founders of the new world. We may forget the "*Chronicon*" of Cassiodorus, his "*Orthography*," his "*Gothic History*" which survives in the abridgment of Jordanes, his commentary on the Psalms, his "*Variae*" and his "*Historia Tripartita*." We cannot forget that at a critical moment in the history of Christendom, together with the great Pope Agapitus, he divined the needs of the times. He remembered that men are heirs of the past, and that it is God's law that all that is good and noble and true should form their heritage. He realized that the treasures of Greece and Rome should be jealously guarded by the Church and her children. In Squillacium and Castellum therefore, the noble men who followed him, guided by his piety and learning, cast "into the blood-stained furrows of the ruined ancient world" the sturdy seed of monasticism, the preserver and nourisher of letters and art. It was the one seed that could thrive in the poisonous air and the impoverished soil. It was to bear a splendid harvest. We must not forget the far-seeing husbandman who cast it into the ground.

JOHN C. REVILLE, S.J.

ECONOMICS

The Evolution of a Monopoly

A STRIKING illustration of the development of a monopoly is afforded us in Professor Reed's recent volume, "*The Morality of Monopoly and Competition*," issued from the Collegiate Press of the George Banta Publishing Company, Menasha, Wis. It is not surprising that he should have selected for his special study the Standard Oil Company, since, perhaps, no other monopoly has been so frequently and so thoroughly investigated. While we would not wish to attribute to all our large business enterprises the methods described, it is certainly true that the principles involved have been widely accepted in commercial life.

Professor Reed prefaces his study with the remark that the monopoly of the Standard Oil was due neither to superior efficiency nor to lower prices, but was attributable solely to the transportation privileges, or "rebates," which it succeeded in obtaining. In 1872 a most remarkable contract was concluded separately with the Pennsylvania, New York Central and Erie railroads by the South Improvement Company in which the directors of the Standard Oil held the largest interests. A single example will suffice to illustrate the practical working of this contract.

BEGETTING A MONOPOLY

WHILE the regular rate of shipping from the oil regions to Philadelphia was set by these companies at \$2.77 a barrel, a rebate of \$1.32 was to be given to the South Improvement Company. This rebate, it is to be noted, was to be paid to the company not merely on every barrel of oil shipped by it, but likewise on every barrel of oil shipped by any competitor of the South Improvement Company. Thus the excess of \$1.32 paid by any independent producer to the railroads was turned over by these roads to the aforesaid company. Hence its rivals would begin their business with an actual handicap of \$2.64 against them for every barrel of oil they sought to sell in Philadelphia.

The principle of the railroads was to charge one large shipper a rate which would leave a satisfactory profit for them, and then to take from all others "as much as the traffic would bear."

Since shippers were forced to use these roads a monopoly would be in process of formation the very moment that such a contract of rebating was concluded. Efficiency or prices no longer constituted the dominant element of success. The records of the United States Industrial Commission Report on the Rockefeller investigation (vol. I, p. 64) show that immediately upon the conclusion of the contract of 1872 the officers of the Standard Oil presented themselves to the independents in Cleveland with the following convincing proposition: "If you don't sell your property to us, it will be valueless, for we have gotten advantages with the railroads." The result was that out of thirty independents in Cleveland twenty-five were bought out on that occasion.

GROWTH OF THE MONOPOLY

NEEDLESS to say, the contract at once called forth a determined opposition and its cancellation was effected. Rebates were to be abolished and no discrimination was to be shown between the various shippers. But this fair agreement implied a loss of remunerative shipping for the railroad companies, and in two weeks the New York Central was again paying rebates to the Standard Oil. It is unnecessary to continue in detail the description of the various methods by which, under one form or another, the railroads were henceforth made instrumental by the Standard in destroying its competitors. The pool of 1874, entered into by the Pennsylvania, New York Central and Erie railroads, gave such advantages to the Standard Oil that the greater number of competitors were forced to sell out and the Standard increased its pipage from twenty-five to eighty per cent of the total then existing. Every refinery along Oil Creek was forced to shut down and independents in Pittsburgh and Philadelphia were compelled to sell or lease to the great monopoly, which had then brought under its control ninety per cent of the refining capacity of the United States.

The entrance of new competitors into the field always called for new devices and new struggles, but the interested railroads were determined to maintain the Standard "against injury and loss by competition to the end that it may have a remunerative and so a full and regular business." The consequence was that between \$3,000,000 and \$10,000,000 was granted in rebates to the Standard from October 17, 1877, to March 31, 1879. "The lower amount even is considerable," remarks Professor Reed, "for it would pay a return of five per cent per annum on a capitalization of \$60,000,000." The ultimate effect was utterly disastrous to competition. Whereas in 1872 there had been no fewer than 250 independent oil refineries in the oil country of Pennsylvania alone there remained in 1878 not over five independent producers in the whole country. Out of seventy-five refineries listed by Mr. Emery, outside of Pittsburgh, twenty per cent were "squeezed out" before 1872, thirty "dismantled" between 1875 and 1878, and seventeen "bought up." Out of fifty-eight refineries that existed in Pittsburgh itself thirty were "crushed out and dismantled" and the remaining twenty-eight bought up or leased by the Standard, which later shut down twelve of these (pp. 13-26).

PRODIGIOUS PROFITS

WITHOUT entering further into the details of this story it is sufficient to quote the following brief summary drawn up mainly from Congressional records:

Because of these advantages (rebates and other railroad discriminations) it is not surprising that between 1872 and 1906 the Standard Oil Company acquired the interests of at least 200 competitors engaged in refining, marketing, and piping oil; destroyed without acquiring 245 competitors between 1872 and 1879, and an unknown number since that period; increased its assets between 1882 and 1906 from \$55,000,000 to \$359,000,000; earned during the same time \$838,000,000 in profits; and realized twenty-five per cent annually on its investment and forty-eight per cent in dividends on its capital stock.

These profits were so stupefying that the national conscience was at last aroused and the railroads were brought under the public law. But it had taken forty years to abolish the system of rebates.

PRICE CUTTING

BUT other means of perpetuating the Standard Oil monopoly remained. These had likewise been used during the previous period. The first to be mentioned is the system of local price cutting. Looking over a table of the price of oil in various states, computed from the Report of the Petroleum Industry, 1907, a marked difference in prices is to be noted in particular instances. They cannot be adequately explained by differences in transportation charges, since it is shown by Professor Reed that a river or a street between two purchasers might be sufficient to cause a difference in price. Two other tables throw further light upon this subject. One gives the prices and margins on oil in twenty-three States in which the Standard has no competition and we find that the average price there was 12.87 cents a gallon, and the average marginal gain 2.52 cents. The other indicates the prices in twelve towns having a competition of from thirty to fifty per cent. The average price here was 9.09 cents, while there was a marginal loss of .08 cents a gallon. The working principle may be best illustrated by the following quotation from the testimony given by Mr. Boardman, who at the time was employed by the Standard in Augusta:

J. What was done when a company would come in there?

A. Cut the price.

J. How much?

A. As much as necessary to get the business. It would depend upon what we thought the other fellow would be able to do. . . . Say they figured this fellow's oil would cost him twelve cents in barrels; they would make it eleven and a half—fix it so that he couldn't sell oil at a profit, if possible. (*Boardman, Record, 5/2165.*)

The Standard could then again raise its price. A convenient method often employed by it was to start bogus companies which might take advantage of the very prejudice against the trust to attract customers, and which could cut prices in a certain locality only and thus save the Standard from lowering them over a wide district. Sixty bogus companies were reported by witnesses in the Standard Oil suit against the United States. (*Reed, pp. 77-90.*)

THE ESPIONAGE SYSTEM

ONE of the best organized departments of the Standard Oil Company, according to Professor Reed, was that which had charge of its espionage system. In the New York office alone this department is said to have employed thirty-eight clerks. "The system was carried out by means of special arrangements not only with Standard employees but also with employees of railroads. Deputy public oil inspectors frequently assisted, and occasionally employees of independent companies." The effects of the system are thus described by Judge Woodson of the Supreme Court of Missouri in his detailed opinion regarding the Standard Oil Company:

In order to drive out all competitors and drive out the entire trade, they inaugurated and carried on a perfect system of espionage, by which they acquired complete knowledge of their competitor's business, and followed almost every barrel of independent oil shipped over a railroad to the very door of the dealer, and, there, by means of cutting prices, offering rebates, misrepresentation and deception, attempted to have the sale countermanded and prevent him from purchasing independent oil in the future. (*State ex inf. v. Standard Oil Co., 218 No. 1,444.*)

THE RESULT

TO summarize our study, we find that the Standard Oil monopoly was made possible solely by the system of rebating which was its mightiest weapon in crushing and annihilating

its competitors. At the same time it was aided in this work by such other ruthless methods as ruinous price cutting, bogus independent enterprises, a throttling system of espionage and similar dark and devious ways. They are the extreme application of the individualistic principle which came with the Reformation and was unknown in the halcyon days of the Catholic guilds.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Strikes and Lockouts During 1916

ACCORDING to the latest official labor statistics there were 3,160 strikes and 108 lockouts in the United States during the year 1916. Practically every occupation was involved in these labor troubles. "The year 1916," says an expert of the Federal Bureau of Labor Statistics, "will long be remembered as the year of strikes." The fulfillment of this prediction will depend upon the material and moral improvement that the future may bring or fail to bring. "The scarcity of labor," he adds, "and the rapid increase in the cost of living seem to have caused wage-earners to feel that they were not getting their share of the present prosperity and to show their discontent by striking. Desire for higher wages and shorter hours was the cause of two-thirds of the strikes last year, while a large proportion of the remainder was due to causes connected with unionization." Of the strikes whose results are indicated, 471 were won by the employers, and 706 by the employees, 70 were arbitrated and 542 compromised.

Commercialism

AFTER enumerating what it considers the chief causes of the present high prices and food scarcity the Rochester *Post Express* strikes directly at the heart of the great modern evil:

Probably no thoughtful person fails to realize that there is a spirit in trade today, by no means universal, yet everywhere manifest, which is after the last penny of possible profit and justifies itself in doing business in that way. The kindest name for this is commercialism, and it is so much in evidence in every civilized land that this is called the world's commercial age. Some of the profoundest minds of our times have feared that the nations, intent on gaining the world, were losing their souls, and believe that this great war grew out of those conditions and is to be corrective of them. Individual selfishness may long persist and sporadic extortion occur; but organized heartlessness which would wring unrighteous profits out of the necessities of the poor is incompatible with an improving civilization. If society had begun to condone this, to soften its characterization of it and tolerate it as an alleged necessity of our competitive system, then this war, if it is checking this tendency to social decay, may be averting a worse thing than the war.

In other words, if the war is bringing back religion to the world we may look upon it as a blessing to mankind, for without religion we shall hope in vain for the dawning of a better day.

Making "Darkness Light Before Them"

"EARLY last week," writes one of its patrons to the Xavier Free Publication Society for the Blind, "I returned 'The Church and Literature' which I so very much enjoyed that really it does not very much matter whether one sees or not, when one can get such delightful reading under one's finger." The society, which is established at New York, not only donates literature to such libraries as will circulate it throughout at least their respective States, but likewise lends its embossed books directly to any applicant in the United States who can-

not otherwise procure this literature. We learn from its latest report that, in spite of the exorbitant price of print-paper and of all other requisite materials, there were published some twenty-one different books, consisting of twenty-five embossed volumes, during the past year. Its two monthly magazines, the *Catholic Transcript for the Blind*, in New York point, and the *Catholic Review*, in American Braille, have continued to make their regular appearance. The volumes published are carefully selected to satisfy both mind and soul. The first book in Moon print ever issued in the United States, and the first Catholic book ever produced anywhere in this tactile print, the "Baltimore Catechism," was published by the society last year. Since the apostolic enterprise generously undertaken by the society depends for its continuance upon the donations given for this cause, it is to be hoped that the number of its friends, patrons and contributors will constantly increase. So shall they make darkness light and bring joy and spiritual blessings into the lives of our Catholic blind.

A Federal Census of Religious Bodies

A CENSUS of Religious Bodies is to be taken, under authority of Congress, by the Federal Bureau of the Census. The editor of the "Official Catholic Directory," Mr. Joseph H. Meier, announces in this connection that to render the census perfectly satisfactory to Catholics a schedule will be sent by the Bureau to every Catholic priest and every Catholic church listed in the directory. The census officials have conferred with the Catholic Hierarchy and have received most cordial offers of support and assistance. The reverend rectors are therefore urged to comply with the courteous and earnest desires of the Director of the Census at Washington, to fill out the schedules and return them promptly to him. In this way the full strength of the Catholic population can for the first time be satisfactorily computed in a public census. It is reported from Washington that all Catholics are to be included in the present census, children as well as adults. Catholics will therefore have only themselves to blame if the figures in the final publication will not be accurate. Another item of interest mentioned by Mr. Meier is his approximate estimate of the number of Catholics in the City of New York, which he places at 1,867,500. This figure assigns a greater Catholic population to New York City than is to be found in any State of the Union, New York State excepted. The census of 1907 had credited New York City with 1,413,775 Catholics, but in these figures fifteen per cent had been deducted for children and infants.

A Golden Gosseller

THE Billy Sunday revival meetings have now successfully won their way from small western towns to the most populous eastern city. "To those," says Hamilton Schuyler in the *American Church Monthly*, "who are impressed by the ability of Sunday to command a cash return for his evangelistic efforts that far exceeds the salary paid to an operative star of the first magnitude, to say nothing of that enjoyed by the President of the United States, the revivalist is doubtless regarded as the biggest success of the age." The so-called "free-will offering" he describes as obtained by districting a city and bringing pressure to bear upon the various individuals visited by the Sunday solicitors. "In some instances it is not too much to say that arguments are used which approximate the nature of a polite blackmail." The result of these methods may be judged by the following list of Billy Sunday offerings compiled by the *Alarm*: Colorado Springs, Cal., \$5,611.58; Portsmouth, O., \$7,100; Lima, O., \$8,050; Beaver Falls, Pa., \$10,000; Denver, Colo.,

\$10,000; Wichita, Kan., \$10,111; South Bend, Ind., \$11,200; Erie, Pa., \$11,565; Springfield, O., \$12,000; Canton, O., \$12,500; Des Moines, Ia., \$13,000; McKeesport, Pa., \$13,438; Johnstown, Pa., \$14,000; Toledo, O., \$15,423; Wheeling, W. Va., \$17,450; Columbus, O., \$20,939.58; Wilkes-Barre, \$22,288.90; Scranton, \$22,398; Pittsburgh, \$46,000; Kansas City, Mo., \$32,000; Baltimore, Md., \$40,000; Trenton, N. J., \$35,000; Syracuse, N. Y., \$25,000; Omaha, Neb., \$20,000; Paterson, N. J., \$25,000; Philadelphia, \$51,136; Boston, \$55,000, a grand evangelical total of \$566,114.91. This does not include presents and royalties on books, post cards, sermons, etc. While it is asserted in some quarters that the entire campaign is a syndicated proposition, the writer already quoted would not be responsible for this statement, but holds that "certainly a few persons in an inner circle receive an immoderately large return for their services."

Apportionment Plan for Missions

A VERY practical and valuable article on mission support is contributed to the April number of the *Missionary* by Floyd Keeler. The method outlined by the writer has already in a general way been described in *AMERICA*, but further details will be of interest. It is known as the "Apportionment Plan," and has produced the most remarkable results in Protestant churches. We have constantly and candidly admitted the immense superiority of Protestants in the business-like application of financial methods, and it is consequently entirely desirable that we should learn from them when their methods are not merely commendable but even highly laudable. Such is the apportionment plan by which practically every church member can be induced to contribute something for the mission cause, while parish interests are promoted at the same time. The following is a brief description of its operation in the Protestant Episcopal Church:

The Board of Missions at its annual meeting makes up a budget for the coming year. There are thirty-eight dioceses, twenty-four missionary districts in the United States and its dependencies (corresponding to our Catholic Vicariates Apostolic) and ten missionary districts in foreign lands, which receive all or part of their support from the Missionary Society. The needs of each of these, as reported by their bishops, are carefully considered and the amount the Board feels it can safely promise is appropriated. The sum total of this appropriation is then apportioned to the different provinces and dioceses, being graded in such a manner that the wealthiest pay the largest share, the bases used being the number of communicants and the amount expended by themselves for the upkeep of their own churches. Each diocese in its turn apportions the sum that each congregation is expected to raise as a minimum so that the diocesan apportionment will not fall short. Every diocese pursues its own method.

It would be necessary within the Church to adapt the plan in such a way that full account could be taken of our various missionary societies and that their cooperation could be made most fruitful. But means should be found to obtain contributions from every church member. The results of such methods may be gauged by the fact that whereas before the apportionment plan only 1,993 congregations out of 6,546 in the American Protestant Episcopal Church contributed to the mission fund, the total of contributing congregations in 1912 was 5,742, with an aggregate increase in revenue of \$554,000. Today the total sum from a church of barely 1,000,000 communicants is \$1,500,000. Especially consoling for the Catholic pastor is the added information that contributions to local support have invariably increased wherever collections for the missions were taken up. The regular house-to-house canvass, made by the laity to secure the necessary mission pledges, overlooks no parish member and usually secures subscriptions at the same time for parochial support.